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Presented by
Professor Joseph Wright
July 1914

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R. Soc.

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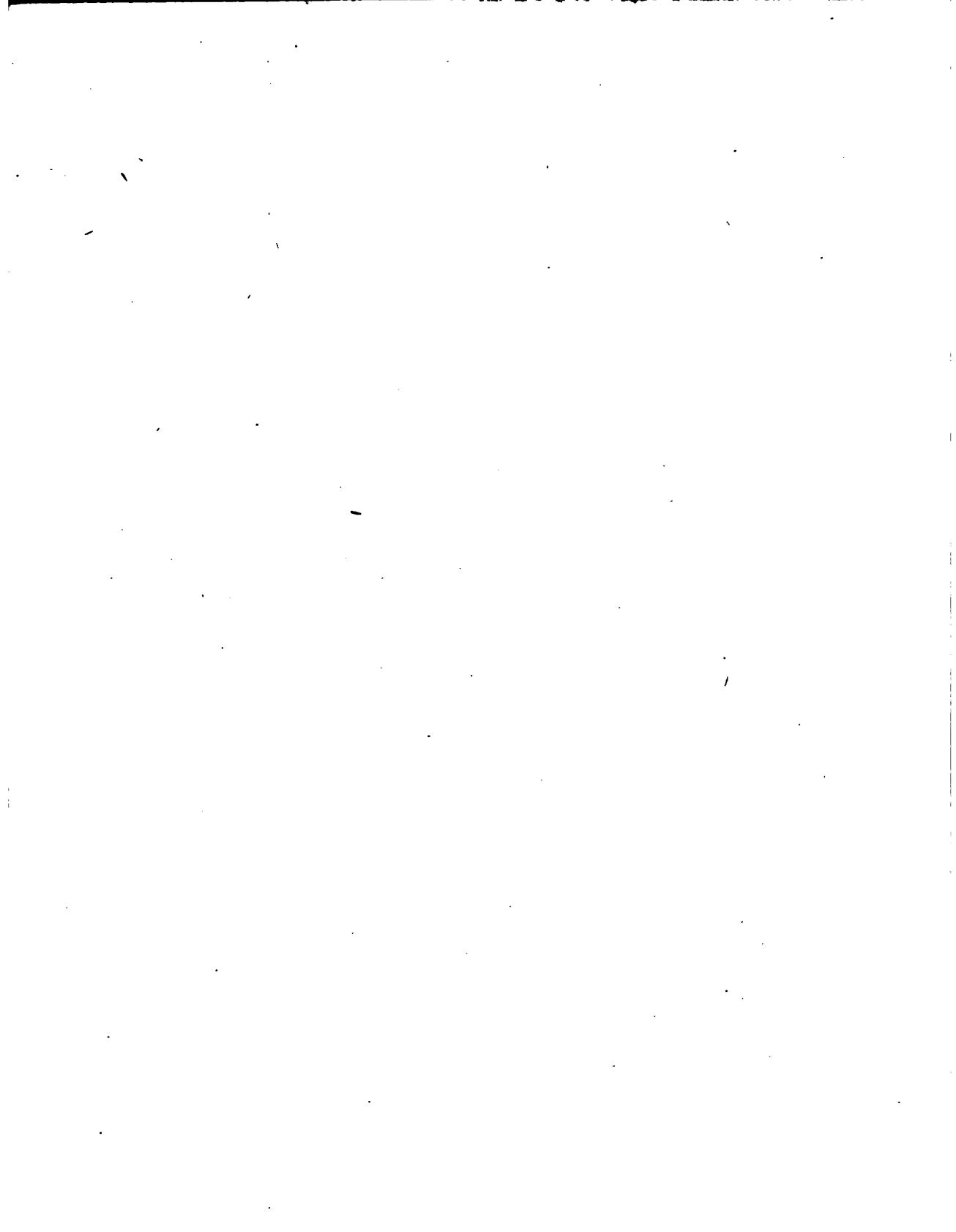
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THE
HYMNES AND SONGS
OF THE
CHURCH.

BY
GEORGE WITHER.

PRINTED FOR THE SPENSER SOCIETY.
1881.



PRINTED BY CHARLES E. SIMMS,
MANCHESTER.

CONTENTS.

The HYMNES and SONGS of the CHVRCH. *Divided into
two parts.*

The first part comprehends the Canonicall Hymnes, and
such parcels of Holy Scripture, as may properly be sung,
with some other ancient Songs and Creeds.

The second part consists of Spirituall Songs, appropriated
to the seuerall Times and Occasions obserueable in the
Church of England.

Translated and Composed by G. VV.

LONDON Printed for G. W. 1623.

Cum Privilegio Regis Regali.

(*Lowndes, 2965; Hazlitt, No. 16 a.*)



T H E
H Y M N E S
A N D S O N G S O F
t h e C H V R C H.

Divided into two parts.

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 THE FIRST PART OF
The HYMNES and SONGS of
 the CHVRCH, containing those which are
 Translated out of the *Canonicall Scripture* ;
Together with such other Hymnes, and Creeds,
as haue anciently beene fung in the
Church of ENGLAND.

The Preface.



Lainely false is their supposition, who conceiuie, that the *Hymnes*, *Songs*, and *Elegies* of the *Old Testament*, are impertinent to these latter Ages of the *Church*. For, neither the Actions, nor Writings of the Ancient *Israelites*, which are recorded by the *Holy Spirit*, were permitted to bee done, or written, for their owne sakes, so much, as that they might bee profitable to warne and instruct vs of the latter Times: according to Saint *Paul*, *1 Cor. 10*. And indeed, so much is not onely testifiid by that *Apostle*, in the place aforesaid, and throughout the Epistle to the *Hebreuves*: but the verie names of those *Persons* and *Places*, mentioned in these *Hymnes* and *Songs*, doe manifest it: and farre better exprefse the nature of that which they mytically point out, then of what they are litterally applied vnto: as those who will looke into their proper significations shall apparently discouer. That, therefore these parcels of *Holy Scripture* (which are for the most part Mecister in their Originall Tongue) may bee the better remembred, to the Glorie of God, and the ofther repeated, to those ends for which they were written: they are here disposed into *Lyricke-verse*: and doe make the *First Part* of this *Booke*. Vhich *Booke* is called, *The Hymnes, and Songs of the Church*, not for that I would haue it thought Part of the Churches *Liturgie*: but because they are made in the Person of all the Faithfull, and doe (for the most part) treat of those things which concerne the whole *Catholike Church*.

A *

The

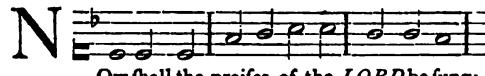
Song I.

The first Song of Moses. Exod. 15.

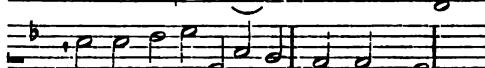
This Song was composed and sung, to prayse the Lord, for the Israelites miraculouſe paſſage through the Red-Sea: and for their delivery from thoſe Egyptians, who were there drowned. It may (and ſhould alſo) be ſung in the Christian Congregations, or by their particular members, both with reſpect to the Historicall and Mythicall ſences therof. Historically, in commemora-
tion of that particular Deliverance which God hath ſo long agoe, & ſo wondrously vouchafed to his perſecuted and afflicted Church. Mythically, in acknowledgements of our owne powerfull Deliverance from the bondage of thoſe spirituall Adverſaries, whereof thoſe were the Types. For, Pharaoh (ſignifying vengeance) typified Our great Enemie, who with his host of Temptations, Affi-
ctions, &c. purſueth vs in our paſſage to the ſpirituall Canaan. The Red-Sea, repreſented our Baptiſme, 1 Cor. 10. 2. By the Duken and Princes of Edom (mentioned in this Song) are prefigured thoſe powers and friends of the king-
dom of Darkeneſſe, which are, or ſhall be, moleſted at the newes of our Re-
generation. And therefore, this Hymne may very properly be uſed after the Adminiſtration of Baptiſme.

SONG I.

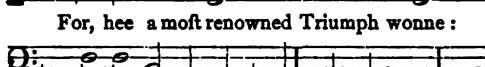
N



Ow ſhall the praifes of the *LORD* be ſung:

For, hee a moſt renowned Triumph wonne:



Both

Song 1.

3

Both Horse and Man into the Sea he flung;
And them together there hath ouerthrowne.
The LORD is He, whose strength doth make me
strong; And hee is my Saluation and my Song.

A 3

My

Song 1.

My GOD, for whom I will a house prepare; My
 Fathers GOD, whose praise I will declare.

2
 Well knowes the L O R D to war what doth pertaine;
 The L O R D-Almighty is his glorious *Name*:
 He Pharaohs Charrets, and his armed *Traine*,
 Amid the *Sea* o'rewhelming, ouercame:
 Those of his Armie that were most renoun'd,
 Hee hath together in the *Red-sea* drown'd;
 The Deepes, a couering ouer them were throwne,
 And, to the bottome funke they, like a stone.

3
 L O R D, by thy powre thy *Right-hand* famous growes:
 Thy *Right-hand*, L O R D, thy Foo destroyed hath:
 Thy *Glory* thy Oppofers ouerthrows;
 And, stubble-like, confumes them in thy wrath.
 A blast but from thy noftrils forth did goe,
 And vp together did the waters flow;

Yea,

Song 1.

5

Yea, rowled vp on heaps ; the liquid Flood
Amid the Sea, as if congealed, stood.

⁴
I will purfue them (their *Purfuer* cri'd)
I will o'retake them, and the spoile enioy :
My lust vpon them shall be satisf'd :
With Sword vnfheathe'd my hand shall them destroy.
Then from thy breath a gale of winde was sent :
The billowes of the Sea quite o're them went :
And they the *mightyie waters* funke into,
Eu'n as a weightie peece of Lead will doe.

⁵
LORD, who like thee among the *GOODS* is there !
In holineffe so glorious who may bee !
VWhose pralies so exceeding dreadfull are !
In doing wonders who, can equall thee !
Thy glorious *Right-hand* thou on high didst reare,
And in the earth they quickly swallow'd were :
But thou, in mercie, on-ward hast conuaid
Thy *People*, whose redemption thou hast paid.

⁶
Them, by thy strength, thou hast bin pleas'd to beare
Vnto a holy *Dwelling place* of thine :
The *Nations* at report thereof shall feare ;
And grieue shall they that dwell in *Palestine*,
On *Edoms* Princes shall amazement fall :
The mightyie men of *Moab* tremble shall ;
And, such as in the land of *Cana'n* dwell,
Shall pine away, of this when they heare tell.

⁷
They shall bee ceased with a horrid feare :
Stone-quiet thy Right hand shall make them be,

A 4

Till

Till passed ouer, *L O R D*, thy *People* are ;
(Till those passe ouer, that were bought by thee.)

For, thou shalt make them to thy *Hill* repaire,
And plant them there (oh *Lord*) where thou art heire;
Eu'n there, where thou thy *Dwelling* hast prepar'd ;
That *Holy place*, which thine owne hands haue rear'd.

8

The *L O R D* shall euer, and for euer raigne :
(His Soueraignty shall never haue an end)
For, when as *Pharoh* did into the *Maine*
VVith Charrets, and with horsemen downe descend,
The *Lord* did backe againe the Sea recall,
And with those waters ouerwhelm'd them all :
But, through the verie inmost of the same,
The Seed of *Izrael* safe and drie-shod came.

The second Song of *Moses*.

THIS Song was given by God him selfe, to be taught the Iewes ; that it might remaine as a witness against them when they shoule forget his benefits. For, it appears, the Divine wisedome knew, that when the Law would be lost and forgotten, a Song might be remembred to posterite. In this Hymne (Heauen and Earth being called to witness) the Prophet makes first a narration of the Iewes peruerloneſſe ; and then delivereth prophetically three principall things ; wherein divers other particulars are considerable. The first is, a Prediction of the Iewes Idolatry, with the punishments of it. The second is, their hatred to Christ, with their Abiection. And the last, is of the calling of the Gentiles. We therefore, that haue by faith and experiance, seen the successe of what is herein foretold, ought to Sing it often, in remembrance of Gods Iustice and Mercy. And (seeing we are all apt enough to become as forgetfull of our Redemeers fauour as they) we shoule by the repetition hereof, seeke so to stirre vp our considerations, that (as S. Paul commandeth) we might the better meditate the goodness and fauour of God, &c. For, if he hath not spared the naturall branches, Let vs take heede, as the same Apostle aduiseth. Rom. xi. 21.

SONG

Song 2.

7

S O N G . I I

Sing this as the first Song.

TO what I speake an eare yee *Heavens* lend,
And heare thou earth what words I vtter will.
Like drops of Raine, my Speeches shall descend,
And as the Dew, my Doctrine shall distill:
Like to the smaller Raine on tender flowers,
And as vpon the graffe the greater showers:
For, I the *L O R D S* great name will publish now;
That so our *G O D* may praiised bee of you.

2

Hee is that *Rocke*, whose workes perfection are:
For, all his waies with judgment guided bee:
A *G O D* of truth, from all wrong-doing cleare:
A truly iust, and righteous-one is he;
Though they themselues defil'd vnlike his Sonnes,
And are a crooked race of froward-ones.
Oh mad and foolish Nation ! VVhy doft thou
Thy selfe vnto the *Lord* so thanklesse show?

3

Thy *Father* and *Redeemer* is not hee ?
Hath hee not made, and now confirm'd thee fast ?
Oh ! call to minde the daies that older bee,
And weigh the yeaeres of many ages past.
For, if thou aske thy *Father*, hee will tell,
Thy *Elders* also, can informe thee well,
How he (*the high'st*) did *Adams* sonnes diuide,
And shares for every Family provide;

4

And how the *Nations* Bounds hee did prepare,
In number with the Sonnes of *Israe*l.

For,

For, in his *People* had the *LORD* his share,
 And *Jacob* for his part allotted fell :
 VVhom finding in a place possest of none,
 (A Desert vast, vntilled and vnknowne)
 Hee taught them there, hee led them farre and nigh,
 And kept them as the Apple of his eie.

5

Eu'n as an *Eagle*, to prouoke her young,
 About her neast doth houer here and there,
 Spread forth her wings to traine her birds along,
 And sometime on her backe her younglings beare :
 Right so, the *Lord* conducted them alone,
 VVhen for his aid, *Strange-god* with him was none.
 Them on the High-lands of the earth hee set,
 VVhere they the plenties of the field might eate.

6

For them hee made the Rocke with Honey flow :
 Hee drained oyle from stones, and them did feed
 VVith Milke of Sheep, with Butter of the Cow,
 VVith Goats, fat Lambs, and Rams of *Bashan* breed :
 The finest of the wheat hee made their food,
 And of the Grape they drunke the purest blood.
 But, herewithall vnthankfull *Israel*
 So fat became, hee kicked with his heel.

7

Grown fat, and with their grosenesse couer'd o're,
 Their *God*, their Maker, they did soone forfake :
 Their Rocke of health regarded was no more ;
 But with strange Gods, him iealous they did make.
 To moone his wrath, they hatefull things deuiz'd :
 To *Diuels*, in his stead, they sacrific'd ;
 To *Gods* vnknowne, that new inuented were,

And

Song 2.

9

And such, as their Fore-fathers did not feare.
8

They minded not the *Rocke*, who them begat,
But quite forgot the *God*, that form'd them hath :
VVhich when the *LORD* perceiu'd, it made him hate
His Sonnes and Daughters, mouing him to wrath.
To marke their end, said he, Ile hide my face :
For, they are faithlesse Sonnes, of froward race :
My wrath, with what is not a *God*, they mowe ;
And my displeasure with their follies prooue.

9

And I, by those that are no *People*, yet,
Their wrathfull iealousie will mooue for this ;
And by a foolish *Nation* make them fret.
For, in my wrath fire inflamed is,
And downe to Hell the earth consume, it shall ;
Eu'n to the Mountaines bottoms, fruit, and all.
In heaps upon them mischieses will I throwe ;
And shooe mine Arrows till I haue no moe.

10

VVith hunger parched, and consum'd with heat,
I will enforce them to a bitter end :
The teeth of beasts vpon them will I set ;
And will the poy'rous dust-fed Serpent fend.
The Sword without, and Fear within, shall flay
Maids, youngmen, babes, and him whose haire is gray
Yea, I had vow'd to spread them here and there,
Men might forget that such a People were.

11

But this the *Foe* compel'd mee to delay ;
Lest that their aduersaries (prouder growne)
Should (when they heard it) thus presume to say ;

This

This, not the *L O R D*, but our high hand hath done.
 For, in this *People* no discretion is,
 Nor can their dulnesse reach to iudge of this.
 Oh had they widdome, this to comprehend !
 That so they might bethinke them of their end.

12

How should one make a thousand runne away,
 Or two men put ten thousand to the foyle ;
 Except their *Rocke* had fold them for a pray,
 And that the *L O R D* had clos'd them vp the while ?
 For, though our *Foes* themselues the Judges were,
 Their *God* they cannot with our *G O D* compare.
 For, they haue Vines like those that *Sodom* yeelds,
 And such as are within *Gomorrah* fields.

13

They beare the Grapes of gall vpon their Vine,
 Extreamely bitter are their clusters all :
 Yea, made of *Dragons* venome is their wine,
 And of the cruell *Aspes* infectious gall.
 And can this (euer) bee forgot of mee !
 Or not bee fealed where my treasures bee ?
 Sure, *mine is vengeance*, and I will repay :
 Their feet shall slide at their appointed day.

14

Their time of ruine neere at hand is come :
 Those things that shall befall them haft will make.
 For, then the *L O R D* shall giue his People doome,
 And on his *Servants*, kinde compassion take,
 VVhen he perceiues their strength bereft and gone,
 And that in prison they are left alone ;
 VVhere are their *Gods* become ? hee then shall say ;
 Their *Rocke*, on whom affiance they did lay ?

15 Who

Song 2.

11

15

VVho ate the fatteſt of their Sacrifice?
 VVho of their Drinke-oblations dranke the wine?
 Let thoſe vnto their ſuccour now arife,
 And vnder their protection them enſhrine.
 Behold, conſider now, that I am Hee,
 And that there is no other GOD with mee :
 I kill, and make aliue : I wound, I cure,
 And there is none can from my hand affuſe.

16

For, vp to heau'n on high my hand I reare ;
 And (as I liue for euer) this I ſay,
 VVhen I my ſhining fword to whet prepare,
 And ſhall my hand to acting vengeance lay,
 I will not ceafe till I my Foes requite,
 And am aueng'd on all, that beare me ſpight :
 But, in their blood, which I ſhall make to flow,
 VVill ſteepe mine arrowes, till they drunken grow.

17

My fword ſhall eate the flesh and bloud of thoſe,
 Who ſhall be either ſlaine or brought in thrall,
 When I begin this vengeance on my Foes.
 Sing therefore, with his *People*, Nations all.
 For, he his *ſervants* bloud with bloud will pay,
 And due auengement on his *Foes* will lay :
 But to his *Land* compassion he will ſhow,
 And on his *People* mercy shall beſtow.

The Song of Deborah and Barak. *Judg. 5.*

*This Hymne was compoſed to gloriſe GOD for the great ouerthrow giuen
 to Sifra: who comming armed with many hundred Chariots of yron a-
 gainſt*

gainst the poore oppressed Israelites, (when they had not a Sword or Speare among 40000. of them) was neverthelasse miraculously discomfited: to shew the unbelieving people, that the Lord onely is the God of Battells: and that he is both able, and doth often deliver his Church, without the ordinary means. By the repetition hereof, we praise God, in commemorating one of the great Deliverances heretofore vouchafed to his Church. And in these times of feare and waunting, we may also by this memorable example of Gods prouidence, strengthen our faith, which it many times weakened by the outward power, prosperity, or vaine boastings of the Churches aduersaries: Who shall (doubtless) be at last shamefully ruined (according to the Propheticall Imprecation concluding this Song) notwithstanding their many likelihoods of preuailing. Yea, then, perhapse, shall that destruction come on them, to Gods greater Glory, when our estate seemes to be most desperat.

SONG. III.

S

Ing praises Iff'd to the *LORD*, that thee auen-
ged so; When to the fight with free accord the
people

Song 3.

13

people forth did goe. You Kings glie eare;
you Princes heare, while to the *LORD* I raigne
My voyce aloud, and sing to *GOD*, (the *LORD*
of *Iherel*) pralfe.

2 VVhen

When thou departedst, *LORD*, from *Seir* ;
 When thou leftst *Edom* field,
 Earth shooke, the heauens dropped there,
 The Cloudes did water yeeld.
LORD, at thy sight
 A trembling fright
 Vpon the Mountaines fell :
 Eu'n at thy looke,
Mount-Sinai shooke,
LORD God of *Israe*l.

3
 Not long agoe, in *Shamghar's* dayes,
 Old *Anath's* valiant Sonne ;
 And late, in *Iael's* time, the wayes
 Frequented were of none :
 The passengers
 Were wanderers,
 In crooked pathes vnknowne ;
 And none durst dwell,
 Through *Israe*l,
 But in a walled Towne.

4
 Vntill I *Deborah* arofe,
 (Who rose a Mother there)
 In *Israe*l, when new *GODS* they chose,
 That fild their gates with warre.
 And they had there
 Nor shield nor Speare
 In their possession, then ;
 To arme (for fight)
 One *Israelite*

Mong

Mong forty thousand men.

5

To thofe that *Isrēl's* Captaines are,
My heart doth much encline ;
To thofe, I meane, that willing were :
O *LORD* the prafe be thine.
Sing ye, for this,
Whofe vſe it is
To ride on Ailes gray ;
All ye, that yet
In *Middin* fit,
Or trauell by the way.

6

The place where they their water drew,
From Archers now is cleare.
The *LORDS* vprightnes they ſhall ſhew,
And his iuft dealing there.
The *Hamlet* all,
Through *Isrēl* ſhall
His righteoufneſſe record :
And downe vnto
The Gates ſhall goe
The people of the *L O R D*.

7

Arife oh *Deborah*, arife ;
Rife, rife, and ſing a Song.
Abinoam's ionne, oh *Barak* rife :
Thy Captiues lead along.
Their *Princes* all,
By him made thrall
To the Suruiuor bee.
To triumph on

B

The

The *Mightie-one*,
The L O R D vouchsafed mee.

8

A roote from out of *Ephraim*,
Gainst *Amalek* arode :
And (of the people) next to him,
The *Bensamites* were those.
From *Machir* (where
Good Leaders are)
Came well experienc't men :
And they came downe
From *Zabulon*,
That handle well the Pen.

6

Along with *Deborah* did goe
The Lords of *Isachar* ;
With *Isachar*, eu'n *Barak* too,
Was one among them there.
Hee forth was sent,
And marching went
On foot the Lower-way.
For *Ruben* (where
Divisions were)
Right thoughtfull-hearts had they.

10

The bleating of the flockes to heare,
Oh wherefore didst thou stay ?
For *Ruben* (where divisions were)
Right thought-full hearts had they.
But, why did they,
Of *Gilead* stay
On *Jordans* other side ?

And

And wherefore than
Didst thou, oh *Dan*,
Within thy Tents abide ?

II

Among his harbours lurking by
The Sea-side *Ashur* lay.
But *Zebulon*, and *Nephthali*
Kept not themselues away.

They people are,
Who fearelesse dare
Their liues to death expose ;
And did not yeelde
The hilly-field,
Though *Kings* did them oppose.

12

With them the *Cananitiſh* Kings
At *Tanach* fought that day,
Cloe by *Megiddo*'s water-springs ;
Yet bore no Prize away.
For, lo, the Starres
Fought in there spheres :
Gainſt *Sijera* fought they.
And ſome (by force)
The water-courfe
Of *Kiſhon*, ſwept away.

13

Eu'n *Kiſhon* Riuer, which was long
A famous Torrent knowne.
Oh thou my ſoule ! oh thou, the *ſtrong*,
Halt brauely troden downe.
Their *Horse* (whose pafe
So lofty was)

B 2

Their

Their hooſes with prauincing wound ;
 Thoſe of the *Strong*,
 That kickt and flung,
 And fiercely beat the ground.

¹⁴
 A heavy curfe on *Mervs* lay :
 Curſt bee her dwellers all.
 The *Angell* of the LORD doth fay
 That Citie curſe you shall.
 And therefore this
 Accurſing is ;
 They came not to the fight.
 To helpe the LORD,
 (To helpe the LORD)
 Against the *Men of might*.

¹⁵
 But bleſſt bee *Iad*, *Heber*’ ſpouse
 The *Kenite* ; bleſſt be ſhee.
 More then all women are, of thoſe
 That vſe in Tents to bee.
 To him did ſhee
 Gue milke, when hee
 Did water onely wiſh ;
 And butter fet
 For him to eate,
 Upon a Lordly diſh.

¹⁶
 She in her Left hand tooke a Naile,
 And rais’d vp in the Right
 A workemans Hammer, where-withall
 She *Sifra* did finite.
 His head ſhee tooke,

VVhen

When shee had strooke
 His pierced Temples through.
¹⁷Hee fell withall:
 And in the fall,
 Hee at her feet did bow.
 Hee at her feet did bow his head ;
 Fell downe, and life forooke.
 Meane-while his longing *Mother* did,
 From out her window looke :
 Thus, crying at
 The Lattice grate,
 Why staies his Chariot so
 From hasting home ?
 Oh ! wherefore come
 His Chariot wheelies so slow ?

¹⁸As thus she spake, her *Ladies-wife*
 To her answere gaue :
 Yea, to her selfe, her selfe replies ;
 Sure, *speed* (faith she) *they have* :
 And all this while,
 They part the spoyle ;
 A *Damself* one, or twaine,
 Each homeward beares,
 And *Sisters* shares
 A partie-coulord pray.

¹⁹Of Needle-worke, both sides of it
 In diuers colours are ;
 And such it is, as doth befit
 the *Spylers* necke to weare.

B 3

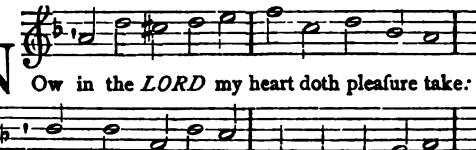
So

So LORD, still so,
Thy foes o're-throw :
But, who in thee delight,
Oh ! let them be
Sun-like when hee
Ascendeth in his might.

The Song of Hannah. 1. Sam. 2. 1.

Hannah, the Wife of Elkanah, being barren (and therefore vþbrayded and vexed by Peninnah, her Husbands other Wife) prayed unto the Lord for a Sonne. And hausing obtained him, glorified God in this Song, for deliuering her from the contempt of her Aduersarie. By Hannah (which signifieth Grace, or Gracious) was the Church of Christ represented: And by Peninnah (þgnifying despiled, or forsaken) was figured the Iewish Synagogue. This Song, therefore, is to be understand as a Mysticall Prophecie of that Abiection of the Iewes, and Calling of the Gentiles, which was fulfilled upon the Birth of Iesus Christ, our true Samuel: at whose Conception, the Blessed Virgin Mary in her Magnificat, acknowledged the verifying of many particulars fore-told in this Song; even almoſt in the same words. In memoriall therefore of those Mysteries, wee ought to ſing this Hymne: To comfort vs also againſt the pride and arrogancie of thofe, who, by reaſon of their Multitudē ſhall corne and vþbrayd the true Church, as Mother onely of a few poore and obſcure Children. And wee may y'e it likewife to prayſe God for that fruitfulnesſ which he hath given to our Holy-Mother, who hath lately had many Children advanced to be Kings, and to ſit on the moſt eminent Thrones of Glory in the Earth, according to this Propheticall Song.

SONG IIII.

N 

Ow in the LORD my heart doth pleasure take:
My

Song 4.

21

My horne is in the *LORD* aduanced high.

And to my foes an answer I will make;

Because in his Saluation ioy'd am I. Like him

there is not any *holy*-One: And other *LORD*

B 4 beside

Song 4.

22

beside him there is none :

²
Nor like our *GOD*, another God is there.
So proudly vaunt not then as heretofore :
But, let your tongues from henceforth now forbear
All vaine-presuming words, for evermore. (knowes,
For why? the *LORD* is *GOD*, who all things
And doth each purpose to his end dispose.

³
Now broken is their Bow, that once were stout :
And girt with vigour, they that stumbled are.
The Full, themselues for Bread hane hired out ;
Which now they neede not doe, that hungry were.
The barren VVombe doth feuen Children owne ;
And thee, that once had many, weake is growne.

⁴
The *LORD* doth slay, and he revives the slaine ;
Hee to the Graue doth bring, and backe he beares :
The *LORD* makes poore ; and rich he makes againe :
Hee throweth downe ; and vp, on high, he reares.
Hee from the dust, and from the dunghill, brings
The begger, and the poore to sit with Kings.

³
Hee reares them, to inherit *Glorie* throne.
For why? the *LORD'S* the Earth's vholders are ;

The

The World hath hee erected thereupon.
 Hee to the footing of his *Saints* hath care.
 But, dumbe in darkenesse, Sinners shall remaine :
 For in their strength, shall men be strong in vaine.

6

The *LORD* will to destruction bring them all,
 (Eu'n eu'ry one) that shall with him contend :
 From out of heau'n hee thunder on them shall,
 And judge the World, vnto the farthest end.
 With strength & power, his *King* hee will supply ;
 And raise the Horne of his *Anointed*, high.

The Lamentation of *David* ouer *Saul*,
 and *Jonathan* his sonne. 2. Sam. 1. 17.

In this Funerall Elegie, David bewaileth the death of Saul and Jonathan. From whence, these observations may be collected. First, that the slaughter of a valiant Prince is an outward blemish, and iust cause of sorrow in the State. Secondly, that the insulting of an Aduersarie is not the least affliction. Thirdly, that the Mountaines of Gilboa are accursed to this day. For, by Gilboa (which is interpreted slippery or inconstant) is mystically understood that irrefolution or despaire, by which men fall into the power of their spirituall Aduersarie. Fourthly, we hence may learne to commemorate those things which are praijer worthy even in our enimies. Lastly, it sheweth vs, that wise and good men may tender one Friend more affectionately then another; and that it misbeemes them not, to bewaile their death. This is to be sung historically for our instruction, in the particulars afores mentioned: And may be obserued as a Patterne for our Funerall Poemes.

SONG

SONG V.

Hy beauty *Ifrael* is gone, flaine on the Places-
high is hee : The Mightie now are ouerthowrne.

Oh, thus how commeth it to bee !

Let not this newes their streets throughout,
In *Gath*, or *Ashalon*, be told
For feare *Philista*'s daughters flout :
Left vann't th'vncircumcized should.

2
On you hereafter, let no dewe

You

You Mountaines of *Gilboa* fall :
Let there be neither showers on you,
Nor Fields, that breed an Offring shall.

For there, with shame, away was throwne
The Target of the *Strong* (alas)
The Shield of *Saul* ; eu'n as of One,
That ne're with Oyle annointed was.

³
Nor from their blood that slaughter'd lay,
Nor from the fat of strong-men slaine,
Came *Jonathan* his Bow away,
Nor drew forth *Saul* his Sword in vaine.
In life-time, they were louely faire ;
In death they vndiuided are.
More swift then Eagles of the ayre,
And stronger they, then Lyons were.

⁴
Weepe *Israels* Daughters, weepe for *Saul*,
Who you with Skarlet hath arm'd ;
VVho cloathed you with Pleasures all,
And on your Garments, Gold hath laid.
How comes it, hee that mightie was,
The foyle in battaile doth sustaine.
Thou *Jonathan*, oh thou (alas)
Vpon thy Places-high, wert slaine.

⁵
And much distressed is my heart,
My Brother *Jonathan*, for thee :
My verie Deare-delight thou wert,
And wondrous was thy loue to mee.
So wondrous, it surpaſſed farre
The loue of Women (eu'ry way)

Oh,

Oh, how the *Mighty* fallen are !
How warlike Instruments decay !

Davids Thanksgiving. I. Chro. 29. 10.

King David, having by persuasions, and his owne liberal example, stirred up the People to a bountifull Beneuolence toward the building of Gods House ; prayed him for that willing and chearefull free Offering. And in his Thanks-giving we observe this methode. First, he acknowledgeth Gods Bleffednesse, Greatnesse, Power, Glorie, Victorie, Maiestie, Bountie, with the like : and confesseth in generall, that Honor, Riches, Strength, with all other good things, are at the Almighies disposing. Secondly, he therefore prayeth the Lord ; and acknowledgeth also, that his, and the Peoples willingness to give, came not of them selues, but was Gods owne proper Gift (as well as that which they had given.) Lastly, he prayeth for the continuall of Gods blessing, both upon their purposes and endevors : and, that their Beneuolence may be disposed to that end for which it was given. This Song may be very properly vied, when ever among vs there hath bene any frise and liberal Contributions to good and pious ends. And to fit the same the better to such purposes; the Persons, and some few Circumstances, are a little changed in this Tranlation.

SONG VI.

Sing this as the first Song.

I

OH L O R D, our euerlasting G O D,
Bliffe, Greatnesse, Power and Praife is thine :
With thee haue Conquests their abode,
And glorious Maiestie Diuine.
All things that Earth and Heau'n afford,
Thou at thine owne disposing hast.
To thee belongs the *Kingdome*, L O R D,
And thou, for Head, o're all art plac't.

2

Thou wealth and honour do'st command ;

To

To thee made subiect all things bee :
 Both Strength & Pow're are in thine hand,
 To bee dispos'd as pleafeth thee.
 And now, to thee our GOD therefore,
 A *Song of Thankfulneſſe* wee frame ;
 (That what wee owe, wee may restore)
 And gloriſe thy glorious *Name*.

³
 But what, or who are wee (alas)
 That wee in giuing are so free !
 Thine owne before, our *Offring* was,
 And all wee haue, wee haue from thee.
 For, wee are Gueſſis and Strangers here,
 As were our *Fathers* in thy fight :
 Our daies but ſhadow-like appeare,
 And ſuddenly they take their flight.

⁴
 This *Offring*, LORD our GOD, which thus
 Wee for thy Names-fake haue beſtowne,
 Deriu'd was from thee, to vs ;
 And that wee giue, is all thine owne.
 O GOD thou prou'ſt the heart, wee knowe,
 And do'ſt affect vprightneſſe there :
 With gladneſſe, therefore, wee beſtow
 What wee haue freely offer'd here.

⁵
 Still thus (Oh LORD our GOD) encline
 Their meanings, who thy People bee.
 And euer let the hearts of thine
 Be thus prepared vnto thee.
 Yea, giue vs perfect hearts, wee pray,
 That wee thy Precepts erre not from :

And

And graunt, our *Contribution* may
An honour to thy Name become.

The Prayer of Nehemiah. Nehem. 1. 5.

NEhemiah, determining (as the stories sheweth) to move Artaxerxes for the repaire of the Cite and House of the Lord, first made this Prayer: Wherein having acknowledged the Maiestie, Iustice, and Mercie of God, he confesseth the haynousnesse of his and his Peoples sinnes; desirith forgiuenesse; entreateth for the Peoples deliuerance from captiuitie; and requesteth, that he may finde fauor in the sight of the King his Maister. Now, we who by regeneration are the Sonnes of Israel (and such, as in a spirituall sense may be aid also to be dispersed among the Heathen, as often as we are carried captiue by the Heathenish concupisces and vanities of the World) euer we may in a literall sense make use of this excellent forme of Confession, before our severall Petitions. And doublesse, a faithfull vsing of these the Holy-Ghosts owne wordes (with a remembrance of the happy successe they heretofore had) will much strengthen and encrease the hope, confidence, and comfort of him that prayeth. Wher changing the two last Lines only, may appropriate it to any necessitie. For example: If it bee to bee sung before Labour, conclude it thus: And bee thou please'd, O Lord, to bleſſe, Our Labours with a good successe. If before a Journey, thus: And, Lord, all dangers keepe vs from, Both going forth, and comming home. If before a Battaille, thus: And bee thou please'd, in the Fight, To make vs victors by thy might. If in the time of Famine, thus: And, Lord, vouchsafe thou, in this need, Our Soules and Bodies both to feed. If before a Sermon, thus: And grant that we, Lord, in thy feare, May to our profit speake and heare. And the like, as occasion requireth.

SONG VII.

Sing this as the 9 Song.

LORD GOD of Heau'n, who onely are
The mightie GOD, and full of feare;
Who never Promise-breaker wert,
But euer shewing mercie there,

Where

Where men affection beare to thee,
And of thy *Lawes* obseruers bee.

2

Giue eare, and ope thine eies, I pray,
That heard thy Seruants suit may bee,
Made in thy presence, night and day,
For *Israels* Seed, that serueth thee :
For *Israels* Seed, who (I confessie)
Against thee grieuously transgresse.

4

I, and my Fathers House did sinne,
Corrupted all our Actions bee :
And dis- respectiue wee haue bin
Of Statutes, Judgments, and Decree ;
Of thofe, which to retaine so fast,
Thy Seruant *Moses* charg'd thou haft.

4

Oh yet, remember thou, I pray,
Thefe words, which thou didſt heretofore
Vnto thy Servant *Moses* say :
If ere (haidſt thou) they vex mee more,
I will diſperſe them eu'ry where,
Among the Nations here and there.

5

But, if to mee they ſhall conuert,
To doe thofe things my *Lawes* containe ;
Though ſpread to heau'ns extreameſt part,
I would collect them thence againe,
And bring them there to make repofe,
Where I to place my *Name* haue choſe.

6

Now, theſe thy *People* are (of right)

Thy

Thy *Seruants*, who to thee belong ;
 Whom thou hast purchas'd by thy Might,
 And by thine Arme, exceeding strong :
 Oh let thine eare, Lord, I thee pray,
 Attentive bee to what I say.

⁷
 The prayer of thy *Seruant* heare ;
 Oh, heare thy *Seruants*, when they pray,
 (who willing are thy Name to feare)
 Thy *Seruant* prosper thou to day :
 And bee thou pleas'd to grant, that hee
 May fauour'd in thy prefence bee.

The Song of King Lemuel. Prou. 31. 10.

This Song is Alphabetical in the originall. It containeth an admirable description of a good Wife : And these three things are here principally considerable : The advantage her husband receiveth by her : The commendable vertues she hath in her selfe : And the reward that followeth her. Her husbands advantages are these : A quiet heart free from iealousie or distrust of her ; a rich estate without oppressing others ; and place of honour in the Commonwealth. Her vertues are Industry, Prouidence, Chearefulnesse, Courage, and Unweariednesse in providing for, and disposing of her temporall affaires : Moreover, continual loue to her husband ; liberallity to the poore ; government of her tongue ; and heedfullnesse to those courses her houhold takes. Her reward is this : Her husband is confident in her ; she shall have comfort of her labours : her posterity shall blesse her ; her husband shall praise her above other women : She shall be honoured in life, and have ioy at her death. It is, indeed, an excellent Marriage-Song, fit to be yed at the solemnizing of those Rites. For it ministreth instruction becomming that occasion. Yea perhaps, the Musicks of it would stirre up good affections also (where unpleasing discords are now heard) if it were often sung in private Families.

SONG VIII.

Sing this as the 6 Song

WHO finds a *Woman* good and wife,
 A Gemme more worth then pearls hath got ;

Her

Song 8.

31

Her *Husbands* heart on her reliess ;
 To live by spoyle he needeth not :
 His comfort all his life is ffree :
 No wrong shee willingly will doe :
 In *Wooll* and *Flax* her labours bee ;
 And cheerefull hands shee puts thereto.

2

The *Merchant-ship* resembling right,
 Her food the from afar doth fet :
 E're day shee wakes, that giue the might
 Her maidis their taske, her houehold meat.
 A *Field* the viewes, and that the buies ;
 Her hand doth plant a Vineyard there ;
 Her loynes with courage Vp shee ties ;
 Hir Armes with vigor strengthned are.

3

If in her worke shee profit feele,
 By night her *Candle* goes not out :
 Shee puts her fingers to the *Wheels* ;
 Her hand the Spindle twirles about.
 To such as poore and needy are,
 Her hand (yea, both hands) reacheth shee :
 The Winter, none of hers doth feare ;
 For double cloath'd her houehold bee.

4

She Mantles maketh, wrought by hand,
 And silke and purple clothing gets :
 Among the *Rulers* of the Land,
 (Knowne in the Gate) her Husband fits.
 For sale, fine *Linnen* weaueth shee,
 And *Girdles* to the Merchant sends :
 Renowne and strength her clothings be,

C

And

And *Joy* her latter time attends.

5
She speakes discreetly when she talkes ;
The law of grace her tongue hath learnd :
She heeds the way her *Household* walkes,
And feedeth not on bread vn-earn'd :

Her *Children* rife, and blest her call ;
Her *Husband* thus applaudeth her :
Oh ! thou hast far surpass them all,
Though many Daughters thriving are.

6
Deceitfull *Fauour* quickly weares,
And *Beauty* suddenly decaies :
But, if the *Lord* she truly feares,
That *Woman* well deferueth prafe.

The fruit her handie-worke obtaines,
Without repining grant her that ;
And yeeld her what her labour gaines,
To doe her honour in the *Gate*.



THE SONG OF SONGS.

The Preface.

Such is the mercy of God, that he taketh aduantage, euen of our naturall affections, to beget in our foules an apprehension of his lone, and of the mysteries, which tend to our true happinesse ; so fitting his divine exprefions to the feuerall inclinations of men, that meanes might be prouided to win some of all. For, otherwhile he doth it by comparing the fame to the glories of a temporall *Kingdome*, to winne such as are most desirous of *honours*. Sometime he illustrates it by *Traverses*

Jewes, Gold and pretious Stones, &c. the better to allure such as are tempted with things of that nature; and diuers other waies also, as appears throughout the booke of God. But in this Song of Salomon (wherein is mytically expressed the mutuall affection betwixt Christ and his Church, with the chiefe paſſages therof throughout all Ages, from Abel to the laſt iudgement; at which time their bleſſed marriage ſhall be fully conſummated) he doth moſt mouingly impart vnto vs the rauiſhing contentments of the diuine Loue, by comparing it to that deſlight which is conceiued in the ſtrongeft, the commoneft, the moſt pleaſing, the moſt naturall, and the moſt commendable of our Affections: And doubtleſſe, it powerfully preuaileth to the enflaming of their ſpirituall Loue, who feeke rightly to underſtand and apply the myſteries and expreſſions herein contained. Let no man therefore preuene to ſing or repeat in a carnall ſenſe, what is here ſpiritually intended, vpon paine of Gods heauie indigneation: Nor let the wiſdomes of flesh and bloud vaineſly neglect Gods fauour, in offering this for the comfort of ſuch as will rightly apply the ſame, becauſe ſome Atheiſts and ſenſuall men, shall perhaps turne this Grace of God into wantonneſſe, to their owne condeſnation.

The firſt Canticle.

In this Canticle, is firſt exprefſed that longing whiſh the whole Catholicke-Church had for the embraces of her Redeemer, (from the time of Abel, till his firſt coming) with her acknowledgement of his rauiſhing Excelencies; her deſire to be drawne after him, and her confeſſion of that ioyfull happiness which will arife from his fauour. Secondly, the particular Church of the Gentiles is brought in, entrating an endeffuſed union with the Synagogus of the Iewes, both confeſſing and excuſing her blemiſhes. Thirdly, the whole Catholicke-Church is againe introduced, as deſirous to be ſed and guided by her beloved Shepheard. Fourthly, her petition is moſt grauiciouſly anſwered, and ſhe directed to follow the ſlope of the holy Patriarchs and Prophets. Finally, Christ ſeteth forth the power and rick graces of his Spoufe, with what other ornaments he will prepare for her. This Canticle we may ſing to the ſtirring vp of our ſpirituall Loue; having firſt ſeriouſly meditated theſe things: to wit; That deſire we ought to haue in our ſoules to be ioyned to Christ; the excellency of his perfections; the backwardneſſe of our humane Nature to entertaine his loue; the deformities and damage we ſuffaine till we be received into the communion of Saints; the readiernesſe of Christ to receive and diuert vs; the pleaſure he will take in our loue; and the prouifion he will make for the further beautifying of our ſoules.

C 2

SONG

Song 9.

C: Ome kisse mee with those lips of thine;

D: For, better are thy *Loues* then wine: And

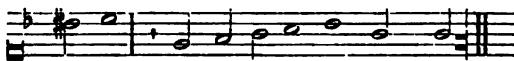
D: as the powred *Oyniments* bee; Such is the fa-

D: uour of thy *Name*: And for the sweetnesse of

D: the

Song 9.

35



the same, The *Virgins* are in loue with thee.



²
Begin but Thou to draw me on,
And then wee after Thee will runne :
 Oh, *King*, thy Chambers bring me to ;
So, wee in thee delight shall finde,
And more then wine thy loue will minde ;
 And loue thee, as the Righteous doe.

³
And Daughters of *Jerusalem*,
I pray you, doe not mee contemne,
 Because that blacke I now appeare :
For, I as louely am (I know)
As *Kedar* Tents (appeare in showe)
 Or *Salomon* his Curtaines are.

⁴
Though blacke I am, regard it not :
It is but *Sun burne* I haue got ;
 Whereof my *Mothers* Sons were cause :
Their Vineyard-keeper me they made.
(Through enuy which to me they had)
 So, mine owne Vine, neglected was.

⁵
Thou, whom my soule doth best affect,
 C 3

Vnto

Vnto thy pastures me direct,
 Where thou at Noone, art stretcht along.
 For, why shoulde I be stragling spide,
 Like her that loues to turne aside,
 Thy fellow-shepheards flocks among?

6

Oh, fairest of all *Womankind*!
 (If him thou know not where to finde)
 Goe, where the paths of Cattell are :
 Their Tract of foot-steps stray not from,
 Till to the *Shepherds* Tents thou come ;
 And feede thy tender *Kidlings* there.

7

My Loue, thou art of greater force,
 Then *Pharaoh*'s troupes of Charret-horse.
 Thy cheekes, and necke made louely bee
 With rowes of stone, and many a chaine :
 And, wee gold borders will ordaine,
 Belet with siluer studis, for thee.

The seconde *Canticle*.

THIS Song seemeth to set forth the mysterie of Christ his Incarnation, whereby the Churches first Petition (mentioned in the former Canticle) is accomplished. And herein, these particulars appearre to be mystically expressed. His Birth and repose between the two Testaments, with his sweet and sanctifying operations. Secondly, the Churches acknowledgement of her Redemeers beauty, innocency, and delightfullnesse ; with how pleasant and incorruptible an habitation, is prepared for those Louers ; and what excellent priviledges she hath by his favor. Thirdly, Christ and his Church do (as two Louers) interchangeably preferre one another before all others, by way of comparison. Fourthly, the Spoufes spirituall loue-scke passions are expressed. And lastly, (she having declared how she is enclosed in his embraces (there is warning

warning given that their sweet union be not disturbed. This Canticle may be properly sung upon the Feast of Christ's Nativity, or at any other time; we having first prepared ourselves by a fruitfull meditating the particular mysteries of the Song.

SONG X.

Sing this as the ninth Song.

WHile that the *King* was at repast,
My *Spicknard* his perfumings cast;
And twixt my breasts repos'd my *Deere*:
My *Loue*, who is as sweet to mee,
As *Myrrha*, or *Camphire* bundles bee,
Which at *Engaddi* Vineyards are.

²
Loe, thou art faire; loe, thou my *Loue*,
Art faire, and eyed like the *Doue*:
Thou faire, and pleasant art my *Deare*:
And loe, our bed with flowers is strow'd:
Our House is beam'd with Cedar wood;
And of the Firre our Rafters are.

³
I am the *Rose* that *Sharon* yeelds,
The *Rose* and *Lilly* of the Fields,
And flower of all the Dales below.
My *Loue* among the *Daughters* shoues,
As when a sweet and beauteous *Rose*
Amid her bush of thornes doth grow.

⁴
Among the *Sonnes*, such is my *Deare*,
As doth an *Apple-tree* appeare,
Within a shrubbie Forrest plac't.

I fate me downe beneath his shade,
(Whereto a great defire I had)
And sweet his fruit was to my tast.

5
Mee to his *Banquet-houſe* he bare,
Eu'n where his wine prouifions are,
And there, his *Love* my banner was.
With *Flaggons*, mee from fainting stay;
With *Apples* comfort me, I pray;
For, I am fiske of *Love* (alas)

6
My head with his left-hand he staid:
His right-hand ouer me he laid;
And by the Harts and Roes (said Hee)
You Daughters of *Ierusalem*,
Stirre not (for you I charge by them)
Nor, wake my *Love*, till pleas'd she be.

The third *Canticle*.

BY contemplating this *Canticle*, we may be mystically informed of Christ's calling his Church in the *Apostles*, and of her estate in the beginning of Christianity, when he went from place to place (as a Hinde ouer the Mountains) to further the worke of our Redemption; wooing his Disciples (and in them his Church) to follow him, by shewing his Diuinity a little, and a little (as it were) through the Grate, and from behinde the Wall of his Humanity. Moreover, the spring-like season of the *Gospell*, after the cloudy and Winter-like time under the *Law*, is here set forth. And then, the Church having petitioned, that the Curtaines of the Ceremoniall *Law* might be drawne away as that she may both hear and see her Beloved in his vnailed perfections; she requesteth also, that the *six* enemies of his Vineyard may be destroyed. She rejoiceth likewise in their mutuall loue; and prayeth him that whileß the day of grace lafeth, she may on all occasions enjoy his speedy

Speedy consolations. Lastly, the Church confesseth how blindly she sought Christ during the night of the Law; how diligently (and through what afflictions) she searched after him; how at length she found him; where, also, and with what affections she entertained him: And so concludes as in the former Canticle. It ought therefore to be sung with reverence, and consideration of the mysteries therein contained.

SONG XI.

Sing this as the first Song.

¹
I
Hear my *Loue*, and him I see
Come leaping by the Mountains there :
Loe, o're the Hillocks trippeth Hee ;
And *Roe*, or *Stag-like* doth appeare.
Loe, from behind the wall he pries :
Now, at the window grate is hee :
Now speakes my *Deare*, and saies, Arife,
My *Loue*, my *Faire*, and come with mee.

²
Loe, *Winters* past, and come the *Spring*,
The Raine is gone, the Weather cleare :
The Seafon woes the Birds to sing,
And on the Earth the flowers appeare.

The *Turtle* croweth in our Field :
Young Figs the Fig-tree down doth weigh,
The blossom'd Vines a fauour yeeld ;
Rise *Loue*, my *Faire*, and come away.

³
My *Dow*, that art obscured, where
The *Rockes* darke staires doe thee infold :
Thy voyce (thy sweet voice) let me hear,
And Thee, (that louely sight) behold.

Thofe

Thoſe *Foxes*-Cubs, the Vines that mar,
 Goe take vs whilst the Grapes be young :
 My *Loue* am I, and mine's my *Deare*,
 Who feeds the *Lilly-Flowers* among.

4
 While breake of Day, when shades depart,
 Returne my *Well-beloued One* ;
 Eu'n as a *Roe*, or lusty *Hart*,
 That doth on *Bether* Mountaines runne.
 For him, that to my soule is deare,
 Within my bed, by night I fought ;
 I fought, but him I found not there :
 Thus therefore with my ſelfe I thought ;

5
 I'le rise, and round the Cittie wend,
 Through Lanes, and open waies I'le goe,
 That I my *Soules-delight* may finde :
 So, there I fought, and miſt him too.
 The *Cittie* watch me lighted on ;
 Then askt I for my *soules delight* :
 And ſomewhat paſt them being gone,
 My *soules-beloued* found I ſtraight.

6
 Whom, there in my embrace I caught ;
 And him forooke I not, till hee
 Into my *Mother's* house I brought ;
 Her Chamber who conceiued mee.
 You Daughters of *Jerusalem*,
 Stirre not (by field-bred Harts and Roes ;
 For you I doe adiure by them)
 Nor wake my *Loue* till ſhee diſpoſe.

The

The fourth Canticle.

Here, the royll Prophet, first singeth Christ his going forth to preach the Goffell, metaphorically expressing it (and as it were) by way of admiration, at the excellent manner thereof. Next, he mentioneth his Couch (or resting place) meaning either the Church, or else that Bed of his Humanitie, which the holy Fathers and Pastors of the Church (as her valiant Champions) defended by the Sword of Gods Word, against Infidels, Hereticks, and all the powers and terrors of the kingdome of darkness. Then he mystically describeth that Pallace, Throne, or abiding-place of Christ, together with the glory of it, a swell in regard of the precious matter of each severall part, as in respect of the forme and beauty of the whole Fabrique. And lastly, he exhorteth all the faithfull (under the name of the Daughters of Syon) to contemplate seriously the excellent glory of Christ, when (by his incarnation) the Deity was espoused to the Humanity. In singing this, we are to meditate in what securitie, and glorious contentment, we shall enjoy the embraces of our Redeemer; seeing his Bed & Place for entertainment of the Daughters of Ierusalem (that is, the soules of the faithfull) is so excellently built, and furnished, as this Allegory imployeth.

SONG XII.

Sing this as the fift Song.

WHats hee, that from the Desert there
Doth like those smoakie pillars come,
Which from the Incense and the Mirrhe,
And all the Merchant spices fume?

His Bed (which, loe, is *Salomons*)
Threescore stout men about it stand :
They are of *Israel*'s valiant- Ones ;
And all of them with Swords in hand.

2

All those are men expert in fight,
And each one on his thigh doth weare

A

A sword, that terours of the night
May bee forbid, from comming there.

King *Salomon*, a goodly place,
With trees of *Libanon* did reare :
Each piller of it Siluer was ;
And gold the bases of them were.

With purple couer'd he the same ;
And all the paument (throughout)
Oh Daughters of *Ierusalem*,
For you, with charitie is wrought.

Come *Syon Daughters*, come away,
And crowned with his *Diadem*
King *Salomon* behold yee may :
That Crowne his Mother set on him,

When he a married man was made,
And at the heart contentment had.

The fift Canticle.

THAT louelinesse which is found in the most beautifull body, endowed with the riches of the minde, and adorned with the goods of fortune (being of all obiects the most powerfull over humane affections.) The Holy Ghost in this Song of Songs, hath thereby mystically expressed the Churches estate in her severall Ages : that so it might the better worke into our soules an apprehension, both of thos excellent perfections Christ hath bestowed on his Church, and the better informe vs also of that unpeakable affection which he beareth unto her. And it seemeth (the metaphors in this Allegory being expounded) that the state of the Church in her severall members is here described, with her Louers affection shewed towards her, about the time of the Gospells entrance : even when our blessed Sauiour was abiding on the earth. But, the explanation of each severall Metaphor will be too large for this place : Nor will every capacity reach unto the particular application of them. It may suffice therefore, if such doe (by an implicate Faith) sing these Mysterie, with a generall application of them to Christ and his Church : beleeving

leaving themselves members of that lonely Spouse; And that Iesus Christ is he, who in this Song professeth an intire affection, not onely to the whole Mytcall body of the faithfull, but even to every member of it in particular.

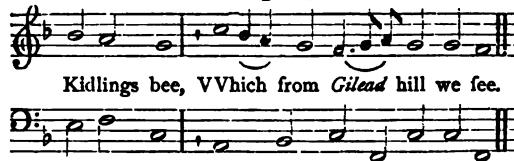
SONG XIII.

O

H my *Loue*, how comely now, and how
 beautifull art thou Thou of Doue-like *Eies* a paire,
 Shining haft within thy haire: And thy *Lockes* like
 Kidlings

Song 13.

44



Kidlings bee, VVhich from *Gilead* hill we see.

2
Like those Ewes thy *Teeth* doe show,
Which in rowes from washing goe ;
When among them there is none
Twinleſſe, nor a barren one.
And thy *Lips* are of a red ;
Like the Rosie-colour'd thread.

3
Speech becomming thee thou haſt.
Vnderneath thy *Tresses* plac't
Are thy *Temples* (matchleſſe faire)
Which (o'reishadow'd with thy haire)
Like *Pomegranats* doe appeare,
When they cut asunder are.

4
To that Fort thy *Neck's* compar'd ;
Which with Bulwarkeſ *David* rear'd ;
Where a thouſand shields are hung,
All the Targets of the Strong.
Breasts thou haſt like twinned Roes,
Feeding where the Lilly growes.

5
While day-breake, and shades are gone,
To the Mountains I will runne :
To that hill whence *Mirrhe* doth come,

And

And to that of *Libanum*.

Thou my *Loue* all beautie art,
Spotlesse-faire in eu'ry part.

6

Come my *Spouse* from *Libanum*,
Come with me from *Libanum*.

From *Amana* turne thy sight,
Shenir's top, and *Hermons* height ;
From the dennes of *Lyons* fell,
And the hills where *Leopards* dwell.

7

Thou, my *Sister*, thou art shee,
Of my heart that robbeth mee ;
Thou, my *Spouse*, oh thou art shee,
Of my heart that robbeth me,
With one of thine eies aspect,
And with one locke of thy necke.

8

Sister, and *espoused-Peere*,
Thofe thy *Breasts* how faire they are !
Better be those Dugs of thine,
Then the most delitious wine :
And thine *Oyniment's* odours are,
Sweeter then all Spices farre.

9

Loue, thy *Lips* drop sweetnesse so,
As the Combs of Hony doe.
Thou hast vnderneath thy *Tongue*
Hony mixt with Milke among.
And thy *Robes* doe sent as well,
As the *Frankincense* doth smell.

10 Thou

10

Thou, my *Sister*, and *espous'd*,
 Art a *Garden*, fast inclos'd ;
 Walled-Spring, a Fountaine seal'd ;
 And the Plants thy Orchyard yeeld
 Are of the *Pomgranate-tree*,
 With those fruits that pleasant bee.

11

Camphire there with *Nard* doth grow,
Nard, commixt with *Crocus* too,
Calamus, and *Cinamon*,
 with all trees of *Libanum* ;
 Sweetest *Aloes* and *Myrrhe*,
 And all Spice that precious are.

12

All the *Gardens* eu'ry where,
 Take the first beginning there.
 There the precious *Fountaine* lies,
 Whence all liuing waters rise :
 Euen all those Stremes that come,
 Running downe from *Libanum*.

The fixt Canticle.

IN this Canticle is mystically set forth the Death & Passion of Iesus Christ : from whence all the Sacraments and spirituall Graces, bestowed on the Church, tooke their beginning. First, Christ desireth, that by the blowing of those two contrarie Windes, the Charitable Will of God, and the malicious Will of his Aduerteries, the worke of our Redemption might be wrought. To which purpose, the Church addeth also, her Request. Secondly, Christ heueth, that he hath accomplished his owne, with the Churches desire therein : and expressing the fulfilling of his Bitter-sweet-Passion, inviteth all the Faithfull to come and take benefit thereof. Thirdly, here is wondrous moouingly intimated, both our Redeemers watchfullnes to secure vs (even while his Body

Body slept in the Graue) and those Lowe passages of his, wherewith he came to wose vs in his humane Nature (as it were a Loner knocking, and calling at his Beloued's Window) in the darke Night of his Passion, and vnheeded Afflictions. Laffly, here is described the Churches readinesse, to open to her Beloued; with that Lowe-disltemperature which appeared in her, when the Women and the Disciples misled him in the Graue; and when, through feare of the High-Priests, they were for a time dispoyle of their Robe and Veyle of Faith. This Canticle may properly be sung in commemoration of our Redemeers Sufferinge; and of his Spoules feare and sorrow, before his Resurrection.

SONG. XIII.

A

Rise thou North-winde from the North, And
from the South, thou South-winde blow: Vpon
my Garden breath yee forth, That fo my Spices
D (there)

(there that grow,) From thence abundantly may
flow. And to thy *Garden* come my *Deare*, To eate
thy fruits of pleasure there.

2
My Sister, and espoused Peere,
Vnto my *Garden* I am come :
My Spice I gather'd with my Myrrhe :
I ate my Hony in the Combe,
And drunk my wine with milke among.
Come Friends, and Best-below'd of mee,
Come eate, and drinke, and merry bee.

I slept, but yet my heart did wake :
 It is my *Loue* I knocking heare :
 It was his Voyce, and thus he spake ;
 Come open vnto mee, my *Deare*,
 My *Loue*, my *Doue*, my *Spottesse-Peere* :
 For, with the deaw my head is dight ;
 My Locks with droppings of the night.

4
 Loe, I haue now vndressed mee :
 Why shold I cloath me, as before ?
 And since my feet cleane washed be,
 Why shold I foyle them any more ?
 Then, through the Crevice of the doore
 Appear'd the Hand of my *Belov'd* ;
 And towards him my heart was mou'd.

5
 I rose vnto my *Loue* to ope,
 And from my Hands distilled *Myrrhe* ;
 Pure *Myrrhe* did from my fingers drop
 Vpon the handles of the Barre.
 But, then departed was my *Deare*.
 When by his Voyce I knew 'twas he,
 My heart was like to faint in mee.

6
 I fought ; but feene he could not be :
 I call'd, but heard no answere found.
 The *Cittie-Watchmen* met with me,
 As they were walking of the *Round*,
 And gaue me stripes that made a wound :
 Yea they that watch & ward the Wall,
 Eu'n they haue tooke away my veyle.

D 3

The

The seventh Canticle.

THe subiect of this Canticle is an allegoricall extreissen of the Maiestie, Power, and Excellencie of Christ, and is in effect that which the Church of Apostles euangelically sung of him, after his Resurrection and Ascension. First, the Bride is introduced, aduising the faithfull Israelites, that when they have attained the knowledge of Christ, her Spoufe, they shoule professe and teach him to the rest of her Members. Secondly, those who long to finde him, desire againe of the Church to know the excellencies of that Beloued of hers; and (by doubling the question) seeme to imply his two-fold perfection. Thirdly, the Church speedily answereth those that enquire after her Spoufe; and, by describing his excellencies in his tenn principal Members, mystically notifieth his tenne-fold spirituall perfection: wherupon to influe were not hers convenient. Lastly, the Faithfull craue the Churches direction, to helpe her finde him out; and receive her gracious answere to that purpose. What is to be obserued in the use of this Hymne, such as are ignorant are referred to that which is said before, in the first Canticle of this Song of Songs.

SONG XV.

Sing this as the 13 Song.

OH ! if him you happen on,
Who is my Beloued One,
Daughters of Ierusalem ;
I adiure you, ferioufly,
To informe him, how that I
Sicke am growne of loue for him.

²
Fairest of all women, tell
How thy Louer doth excell,
More then other Louers doe.
Thy Beloued, what is hee
More then other Louers bee,
That thou doft adiure vs so ?

3 Hee

Hee, in whom I so delight,
 Is the purest Red and White ;
 Of ten thousands, Chiefe is he.
 Like fine Gold, his *Head* doth shew,
 Whereon curled *Lockes* doe grow ;
 And a Rauen-blacke they bee.

⁴
 Like the milkie Doues that bide
 By the Riuers, he is *Ey'd* :
 Full, and fitly set they are :
Cheekes like Spicy-Beds hath he ;
 Or like flowers, that fairest be :
Lips like Lillies, dropping *Myrrhe*.

⁵
Hands, like Rings of Gold beset
 With the precious *Chrysolet* :
Belly'd like white *Iuory*,
 Wrought about with *Saphires* rich :
Legges, like Marble Pillars, which
 Set on Golden Bases bee.

⁶
Fac'd like *Libanus* is hee :
Goodly, as the *Cedar-tree* :
 Sweetnesse breathing out of him.
 Hee is louely eu'ry where.
 This my *Friend* is, this my *Deare*,
 Daughters of *Ierusalem*.

⁷
 Oh, thou *Fayref* (eu'ry way)
Of all Women ! whither may
 Thy *Beloued* turned be ?

D 3

Tell

Tell vs, whither he is gone,
Who is thy *Beloued-one*,
That wee seeke him may with thee.

8

To his Garden went my *Deare*,
To the Beds of Spices there ;
Where he feeds, and Lillies gets.
I my *Loues* am, and alone
Mine is my *Beloued-one*,
Who among the Lillies eates.

The eight *Canticle*.

Herein is contained a continuation of the *Prayses of the Bride*, and of that ardent affection expressed by her Beloued in the fift Canticle: yet, it is no vnecessary repetition. For, it seemeth to haue respect to the Churches estate, and the passages betweene her and Christ in another Age; even when the Gentiles began to be called and united vnto the Church of the Iewes; according to what is desired in the fift Canticle. And therefore, she is here compared to Tyrzah and Ierusalem, for louelynesse. Her glorious encrease, her singular puritie, her extraordinarie applause, the splendor of her Maiestie, and the powerfullnesse of her Authoritie, is here also described. Moreover, the feares and hindrances sustainted in her first Persecutions, are here myfically showne. And, lastly, they who through feare or obfinatece are separated from her, are called to returne, in regard of her apparent power. This we may sing, to remember vs of thos: graces God hath bestowed on his Church; to comfort our Soules also, with that dearenesse which Christ exprefseth towards Her, of whom we are Members; and on diverse other occasions, according as he that weth it, hath capacite to understand and apply the same.

SONG. XVI.

Sing this as the 13 Song.

Beautiful art thou, my *Deare* :
Thou as louely art, as are

Tirzah

Tirzah, or Ierusalem,
(As the beautifull'it of them)
And as much thou mak'st afraid,
As arm'd Troupes with Flagges display'd.

²
Turne away thofe eyes of thine ;
Doe not fix them fo on mine :
For, there beame forth from thy fight,
Sweetes, that ouercome me quite :
And thy *Lockes* like Kidlings bee,
Which from *Gilead* hill we see.

³
Like thofe Ewes thy *Teeth* doe show,
Which in rowes from wafhing goe,
VVhen among them there is none,
Twinleffe, nor a Barren one.
And (within thy locks) thy *Browes*
Like the cut *Pomegranat* showes.

⁴
There are with her fixtie *Queenes* :
There are eightie *Concubines* ;
And the *Damsels* they posfesse,
Are in number numberleffe.
But my *Doue* is all alone,
And an vndefiled one.

⁵
Shee's her *Mother's* onely *Deare*,
And her *Joy* that her did beare :
When the *Daughters* her furwei'd,
That she blessed was, they said ;
She was praied of the *Queenes*,
And among the *Concubines*.

D 4

Who

6

Who is she (when forth she goes)
 That so like the *Morning shewes*?
 Beautifull, as is the *Moone*,
 Purely bright, as is the *Sunne*:
 And appearing full of dread:
 Like an *Hoast* with Ensignes spread?

7

To the *Nut-yard* downe went I,
 (And the Vales encrave to spie)
 To behold the Vine-Buds come,
 And to see Pomegranats bloome:
 But the *Princes* Charrets did
 Vex me so, I nought could heed.

8

Turne, oh turne, thou *Shulamite*,
 Turne, oh turne thee to our fight.
 What, I pray, is that, which you
 In the *Shulamite* would view,
 But that (to appearance) she
 Shewes like Trroups, that armed bee?

The ninth *Canticle*.

SOlomon, in the first part of this *Canticle*, commanding the Churches univerſall Beautie in her ſeverall parts, is underſlood to haue refell to that time, after the Conuerſion from Paganisme, wherin ſhe was endorſed and made louely by the varietie of thofe Offices, States, and Degrees, into which her Members were for orders ſake diſtinguished: as well as by the addition of thofe other Graces, formerly received: Whick States and Degrees are here myſtically underſlood, by the parts of a beautifull Woman, as doth excellently appear, the Allegorie being particularly expounded. The ſecond part of this Hymn exprefſeth the muuall enterchange of Affection betweene the

the Bride-groome, and his Bride; and those sweet contentments they enjoy in each others Loves. Lastly, here is set forth both the Churches desire, to be freed from those Persecutions, which hinder her open, and full fruition of her Beloued; and mention is here made also, of those publique and undisturbed embraces which they shall at length enjoy. The first part hereof we ought so to sing, that it may remember vs to shun their blindnesse, who discerne not the beautie of Order and Degrees in the Church. The second part, puts vs in minde, that she is the Treasurese both of those Graces which cause contentment within our selves, and make vs acceptable to God. By the last part, we may apprehend the comfort that will follow, when we desire, that the open Profession of Christ may be granted, merrily for the loue of him.

SONG XVII.

Sing this as the 9 Song.

THou *Daughter* of the Royall Line,
How comely are those *Feet* of thine,
When their befeeming *Shoes* they weare?
The curious knitting of thy *Thighes*,
Is like the costly Gemmes of prize,
Which wrought by skilful workemē are.

2
Thy *Nauell*, is a Goblet round,
Where Liquor euermore is found:
Thy faire and fruitfull *Belly* shewes
As doth a goodly heap of Wheat,
With Lillies round about beset;
And thy two *Breasts* like twined Roes.

3
Thy *Neck* like some white towre doth rise:
Like *Hebbon* Fish-Pooles are thine *Eyes*,
Which neare the Gate *Bath-rabbim* lye:
Thy *Noſe* (which thee doth well become)

Is

Is like the Towre of *Libanum*,
Which on *Damacus* hath an eye.

4
Thy *Head* like Scarlet doth appeare,
The *Hayres* thereof like Purple are :
And in those Threads the *King* is bound.
Oh *Loue* ! how wondrous faire art thou !
How perfect doe thy Pleasures shew !
And how thy Ioyes in them abound !

5
Thou *Statu'd* art in Palme-tree wife :
Thy *Breast* like Clusters doe arise.
I faid, into this *Palme* Ile goe ;
My hold shall on her Branches be,
And those thy *Breast* shall bee to mee
Like Clusters that on Vines doe grow.

6
Thy *No/krills* fauour shall as well,
As newly gather'd Fruits doe smell :
Thy *Speech* shall also relish so,
As purest Wine, that for my Deare
Is fitting Drinke ; and able were
To cauise an old mans Lippen to goe.

7
I my *Beloued's* am ; and hee
Hath his affection set on me.
Come, *Well-beloued*, come away :
Into the Fields let's walke along ;
And there the Villages among,
Eu'n in the Countrey, wee will stay.

8
We to the *Vines* betimes will goe,

And

And fee, if they doe Spring or no ;
 Or, if the tender *Grapes* appear.
 We will moreouer, goe and fee,
 If the *Pomegranats* blossom'd be :
 And I my Loue will give thee there.

⁹
 Sweet smells, the *Mandrakes* doe afford :
 And we within our Gates are stor'd
 Of all things that delightfull bee ;
 Yea, whether new or old they are,
 Prepared they be for my *Dear* ;
 And I haue laid them vp for thee.

¹⁰
 Would as my *Brother* thou might'ft be
 That fuck't my Mothers *Breast* with me :
 Oh ! would it were no otherwife !
 In publike then I thee would meet,
 And give thee kiffes in the street ;
 And none there is should thee despise.

¹¹
 Then I my selfe would for thee come ,
 And bring thee to my Mothers home :
 Thou likewife should'ft instruct me there.
 And Wine, that is commixt with Spice,
 (Sweet wine of the *Pomegranat* Iuyce)
 I would for thee, to drinke prepare.

¹²
 My *Head* with his left Hand he staid :
 His right Hand ouer me he laid ;
 And (being so embrac't by him)
 Said he, I charge you not diseafe,

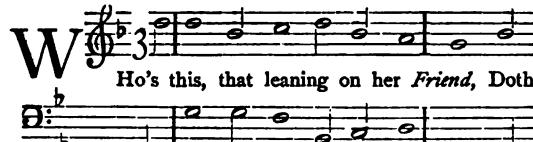
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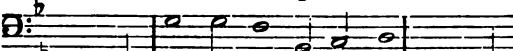
Nor wake my *Loue* vntil the please,
You Daughters of *Jerusalem*.

The tenth Canticle.

IN this last part of Solomons Song, he first singeth that sweet Peace and extraordinarie Prosperitie, vouchsafed unto the Church after her great Persecutions; and expresseth it, by putting the question, who she was that came out of the wilderneſſe, leaning on her beloved. Secondly, he introduceth Christ, putting the Humane Nature in remembrance, from what estate he had rayed it; and requiring the deareſt of our Affections, in regard of the ardenſte, unquenchableneſſe, and inefſtimable value of his loue. Thirdly, (having remembred the Church of the Affection due to him) Christ teacheth her the charitable care ſhe ought to haue of others; and that ſhe being brought into his fauour and protection, ſhould ſeek the preuerent of her younger Sister alio; even the People, who haue not yet the Brefts of Gods two Testaments, to nouriſh their ſoules. Fourthly, the Churcher true Solomon, or Peace Maſker (meaning Iefus Christ) having a Vineyard in Baal-hammon (that is) whereuoer there are People; herein is declared the reward of ſuch as are profitably employed in that Vineyard. And laſtly, the confirmation of Christs Marriage upon the Hills of Spice (meaning Heaven) is haſtened. In ſinging this Canticle we ought to meditate, what estate God hath rayed us from; what Loue he hath vouchſafed; what our Charities ſhould be to others; what we ſhould minde concerning this Life; and what deſire we ſhould haue to the comforts of the world to come.

SONG XVIII.

W 

Ho's this, that leaning on her *Friend*, Doth


from

Song 18.

57

from the Wildernes ascend? Mind how I raised thee,
 Eu'n where thy *Mother* thee conceiu'd, (where shee
 that brought thee forth conceiu'd) beneath an *Apple* tree.

²
 Me in thy heart engrauen heare,
 And Seale-like on thy hand-wrist weare;
 For, *Love* is strong as Death :
 Fierce as the Graue is *Jealousie* :
 The coales thereof doe burning lye ;
 And furious flames it hath.

³
 Much water, cannot coole *Loues* flame :

No

No floods haue power to quench the fame.
 For *Loue* so high is priz'd,
 That who to buy it would assay
 Though all his wealth he gaue away,
 It would be all despiz'd.

⁴
 Wee haue a *Sister* scarcely growne ;
 For, she is such a little one,
 That yet no *Breasts* hath shee.
 What thing shall wee now vndertake,
 To doe for this our *Sisters* sake,
 If spoken for she be ?

⁵
 If that a *Wall* she doe appeare,
 Wee *Turrets* vpon her will reare,
 And *Pallaces* of *Plate* ;
 And then with border of *Cedar-tree*,
 Enclose and fence her in will we,
 If that she be a *Gate*.

⁶
 A *Wall* already built I am ;
 And now my *Breasts* vpon the fame
 Doe *Turret*-like arise :
 Since when, as one that findeth rest,
 (And is of fetled peace possest)
 I seemed in his eyes.

⁷
 A *Vineyard* hath King *Salomon* :
 This *Vineyard* is at *Baal-hammon*,
 Which he to *Keepers* put :
 And eu'ry one that therein wrought,
 A thousand siluer-peeces brought,

And

And gaue him for the fruit.

8

My *Vineyard* which belongs to mee,
Eu'n I my selfe doe ouersee.

To thee, Oh *Salomon*,
A thousand fold doth appertaine ;
And, those that keep the same, shall giue
Two hundred-fold for one.

9

Thou, whose abode the *Gardens* are,
(Thy Fellowes vnto thee giue eare)
Cause me to heare thy voyce ;
And let my *Lone* as swiftly goe,
As doth a Hart or nimble Roe,
Vpon the Hills of Spice.



The First Song of *Esay*.

Esay 5.

IN this Song, the Prophet, singinge of Christ and his Vineyard, first sheweth, that notwithstanding his labour bestowed in fencing and manuring thereof, it brought forth soure Grapes. Secondly, he summoneth their Consciences whom he couerly upbraide, to be Judges of Gods great loue, and their unprofitablenesse. Thirdly, he sheweth, both how he intends to deal with his Vineyard, and who they are whom he pointeth out in this Parable. Now, seeing it hath befallen the leuens according to this Prophetical Hymne, we are to make a two-fold vfe in singing it. First, thereby to memorize the Mercie and Iustice of God; both which are manifested in this Song; his Mercie in forewarning, his Iustice in punishing euen his owne People. Secondly, we are so to meditate thereon, that we may be warned to consider what fauours God hath vouchsafed vs, and what Fruits we ought to bring forth; lest he leue vs also to be foayled of our Aduersaries. For, in this Parable the Holy Spirit speakeþ unto ouerie Congregation who abuseth his Fauours. And doubtleſſe

Left, all such (as it hath fallen out in Antioch, Laodicea, and many other particular Churches) shall be deprived of Gods protection, of the Deuices of his Holy Spirit, and of the sweet showeres of his Word, to be left to Thorneys and Bryers, the Fruit of their owne naturall Corruptions.

SONG. XIX

Sing this as the 14 Song.

¹
A Song of him, whom I loue best,
And of his *Vineyard* sing I will.
A *Vineyard* once my Loue possest,
Well feated on a fruitfull hill :
He kept it close immured still :
The earth from stones he did refine ;
And set it with the choycest *Vine*.

²
He in the midst a *Fort* did reare ;
A *Wine-prese* therein also wrought :
But, when he look't it Grapes should beare,
Those Grapes were wild ones that it brought.
Jerusalem, come speake thy thought,
And you of *Judah* Judges bee
Betwixt my *Vineyard* here, and me.

³
Unto my *Vineyard* what could more,
Performed be, then I haue done ?
Yet, looking it shoulde Grapes haue bore,
Sauie wild-ones, it afforded none.
But goe to, (let it now alone)
Resolu'd I am to shew you too,
What with my *Vineyard* I will doe.

4 The

The *Hedge* I will remoue from thence,
That so will deuoure it may :
I downe will breake the *Walled-fence*,
And through it make a *troden way* ;
Yea all of it, I waſte will lay.
To dig or drefſe it none ſhall care ;
But, Thornes and Briers, it ſhall beare.

The Clouds I alſo will compell,
That there no raine defend for this.
For loe, the Houſe of *Israel*
The *Lord* of Armies *Vineyard* is :
And *Judah* is that *Plant* of his,
That *Pleasant-One*, who forth hath brought
Opprefſion, when he Judgment ſought.
He feeking *Justice*, found therein,
In liew thereof, a *Crying ſinne*.

The Second Song of *Eſay*. *Eſay 12.*

I Saiah having a little before prophecieſ of the Incarnation of Iefus Christ, and the excellencie of his Kingdome : doth in this Hymne praiſe him for his Mercie ; and ſerueth the Church alſo, what her Song ſhould be in that day of her Redemption. The principall contents therof are theſe : A Confefſion of Gods mercie ; A prediction concerning the Sacrament of Baptime ; and an exhortation to a ioyfull Thanks-giving. This Song the Church ſhould fill ſing to the honour of Iefus Christ for our Redemption. Yea, in regard the Prophet (forfeeing the good Caufe we ſhould haue to make vſe therof) hath prophecieſ it ſhould be the Churcheſ Hymne. It ſeemeth not unproper to be uſed on thoſe dayes which are ſolemnized in memoriall of our Sauouors Nativitie ; Or when ſoever we ſhall be mooued to praiſe God in memorizing the grauous Comforts promiſed vs by his Prophets, and fulfilled by his owne comiſſing ; And to fit the ſame the better to that purpoſe, I haue changed the Person and the Time in this Translation.

E

SONG.

SONG XX.

L *ORD, I will sing to Thee: For, thou displeased*
waſt: And yet withdrewſt thy wrath from mee,
And ſent me comfort haſt.

Thou art my health, on whom
 A ſearleſſe truſt I lay:
 For thou oh Lord, thou art become
 My Strength, my Song, my Stay.

2 And

²
 And with rejoycing now,
 Sweet waters we conuay
 Forth of those *Springs*, whence Life doth flow ;
 And thus we therefore say ;
 Oh, sing vnto the *Lord* :
 His *Name* and workes proclame :
 Yea, to the People beare record,
 That glorious is his *Name*.

³
 Vnto the *Lord*, Oh sing !
 For wonders he hath done ;
 And many a renowned thing,
 Which through the earth is knowne.
 Oh, sing aloud all ye,
 On *Sion* Hill that dwell !
 For, lo, Thy *Holy-One* in thee
 Is great, oh *Israel*.

The third *Song of Esay.* Esa. 26.

Esay composed this Song to comfort the Israelites in their Captivity; to strengthen their patience in affliction, and settle their confidence on the promises of God. First, it remembreth them, that Gods protection being every where as available as a defenced City, they ought alwayes to rely on the firm peace which that affordeth. Secondly, it sheweth, that the pride of sin shall be ouerthrown ; and that the faithfull are resolued to flye unto their Redeemer, and await his pleasure in their chastisements. Thirdly, her singeth the vter desolation of Tirants ; the increase of the Church ; her afflictions ; her deliverance ; and the resurrection from death through Christ. Lastly, the Faithfull are exhorted to attend patiently on the Lord their Saviour, who will come shortly to iudgement, and take account for the blood of his Saints. This Song is made in the person of the Church, and may bee sung to comfort and conserue us in all our chastisements and persecutions ; by bring-
 E 2

ing to our consideration the short time of our endurance, and the certainty of our Redeemers comming. It may bee used also to praise God, both for his Iustice and Mercy.

SONG. XXI.

Sing this as the 3 Song.

1

A *Cittie* now we haue obtain'd,
Where strong defences are ;
And God, *Saluation* hath ordain'd,
For Walls and Bulwarks there :
The *Gates* thereof wide open yee,
That such as iustly doe,
(And thofe that Truths obferuers bee)
May enter thereinto.

2

There thou in peace wilt keepe them sure,
Whole thoughts well grounded bee ;
In peace that euer shall endure,
Because they trusted thee.
For euer therefore on the Lord,
Without distrust depend,
For in the *Lord*, th'eternal *Lord*,
Is strength that hath no end.

3

He makes the lofty *Cittie* yeeld,
And her proud Dwellers bow :
He laies it leuell with the field,
Eu'n with the dust below.
Their feet that are in want and care,
Their feet thereon shall tread :

Their

Their way is right that righteous are,
And thou their path dost heed.

⁴
Upon thy course of judgments we,
Oh *Lord*, attending were ;
And to record thy *Name* and Thee,
Our foules desirous are :
On thee our minds with strong desire,
Are fixed in the night ;
And after thee our hearts enquire,
Before the morning light.

⁵
For, when thy righteous judgments are
Upon the earth discern'd,
By those that doe inhabite there,
Vprightness shall be learn'd :
Yet Sinners for no terror will
Iust dealing vnderstand,
But in their Sinnen continue still,
Amid the *holy Land*.

⁶
To seeke the Glory of the *Lord*,
They vnregardfull be ;
And thy aduanced hand, Oh *Lord*,
They will not daigne to see :
But they shall see, and see with shame,
That beare thy people spight ;
Yea, from thy foes shall come a flame,
Which will deuoure them quite.

⁷
Then, *Lord*, for vs thou wilt procure,
E 3 That

That we in peace may be ;
 Because that eu'ry worke of our
 Is wrought for vs by Thee.
 And *Lord* our God, though we are brought
 To other Lords in thrall ;
 Of thee alone shall be our thought,
 Vpon thy *Name* to call.

8

They are deceast, and neuer shall
 Renewed life obtaine :
 They dye, and shall not rise at all,
 To tirannize againe.
 For thou didst visit them therefore,
 And wide difperst them hast,
 That so their fame, for euer more,
 May wholly be defac't.

9

But, *Lord*, encraest thy *People* are,
 Encraest they are by thee ;
 And thou art glorified as farre,
 As earths wide Limits be.
 For, *Lord*, in their distresses, when
 Thy rod on them was laid,
 They vnto thee did haften then,
 And without ceasing praid.

10

As one with childe is pain'd, when as
 Her throwes of Bearing bee,
 And cries in pangues (before thy face)
 Oh *Lord*, so fared we :
 We haue conceiu'd, and for a birth

Of

Of windē haue pained beene :
The world's vnsafe, and stille on earth
They thriue that dwell therein.

11

Thy *Dead* shall live, and rise againe
With my dead-Body shall ;
Oh you that in the dust remaine,
Awake and sing you all !
For as the deaw doth hearsbs renew,
That buried seem'd before ;
So earth shall through thy heauenly deaw,
Her *Dead* to life refore.

12

My *People* to thy Chambers fare ;
Shut cloſe the doore to thee ;
And stay awhile (a moment there)
Till paſt the fury be.
For lo, the Lord doth now arife ;
He commeth from his place,
To puniſh their impieties,
Who now the world poſſeſſe.

13

The Earth that blood diſcouer ſhall,
Which is in her conceal'd ;
And bring to light thoſe murthers all,
Which yet are vnrueal'd.

The Praier of Hezekiah. Eſay 37. 15.

IN this Praier Hezekiah, hauing ſirſt acknowledg'd Gods Maiſtie and al-
mighty power, deſires him both to heare and conſider his Aduerfaries
E 4 blaſphe-

blasphemie. Then (to manifest the necessarie of his present assistance) urgeth the power his Foe had obtained over such as served not the true God. And, as it seemeth, importunes deliverance, not so much in regard of his owne safety, as that the Blasphemer, and all the world might know the difference betweene the Lords power, and the arrogante brag of men. This Song may be used, whensoever the Turke, or any other great Aduerlary (praising against salfe Worshippers) shall thereupon grow insolent, and threaten Gods Church also: as if, in despite of him, he had formerly preuailed by his owne strength. For the name of Sennacherib may be mystically applied to any such enemie. We may use this Hymne also, against those secret blasphemies, which the Devil whisper unto our soules; or, when by temptationes he seekes to drive vs to despaire, by laying before vs how many others he hath destroyed, who seemed to haue been in as good assurance as we. For, He is indeede, that mysticall Assyrian Prince, who hath overthrowne whole Countries and Nations, with their Gods, in whom they trusted: Such as are these: Temporal power, Riches, Superstitious worship, Carnall wisedome, Idols, &c. which being but the worke of men (and yet trusted in as Gods) he hath power to destroy them.

SONG XXII.

O

Lord of Hosts, and GOD of Israel! Thou who
betweene the Cherubins do'st dwell; Of all the
world

Song 22.

69

Lord bowe thine eare ; to heare attentive be,
 Lift vp thine eies, and daigne, Oh *Lord*, to fee
 What words *Senacherib* hath cast abroad ;
 And his proud Message to the liuing God.

²
Lord, true it is, that Lands and Kingdomes all
 Are to the King of *Ashur* brought in thrall :
 Yea, he their *Gods* into the fire hath throwne :
 For *Gods* they were not but of wood and stome.
 Mans worke they were, and men destroy'd them haue,
 Vs therefore from his power vouchsafe to faue ;
 That all the Kingdomes of the World may fee,
 That thou art God, that onely thou art he.

Hezekiah

Ezekiah's thanksgiving, Esay 38. 10.

Ezekiah, having beene sick and recovered, made this Song of Thanksgiving: *And lette forth the mercie of God by considering these particulars: The time of his age; the fears of his soule; the rooting out of his posteritie; the violence of his disease; and the forgiuenesse of his sinnes, added to the restoring of his health. Then (seeming to haue entred into a seriuos consideration of all this) hee confesseth who most are bound to praise God; and voweth this Deliverance to everlasting memorie.* This Song may bee vied after deliverance from temporall sicknesse: But in the principall sense it is a speciall thanksgiving, for that curse which Iesu Christ wrought vpon the humane Nature, bring in danger of everlasting perdition. For, Ezekiah, which signifieth, helped of the Lord, typified Mankind, labouring under the sicknesse of sinne and death. Iesu, who brought the medicine that cured him (and is interpreted) The saluation of the Lord, figured our blessed Redeemer, by whom the humane Nature is restored; and whose sending into the world, was mystically shewed by the Miracle of the Sunnes retrouadation. To praise God for that mysterie therefore (the circumstances being well considered) this Hymne seemeth very proper; and, doubtlesse, for this cause it was partly preferred for these our times; and ought often and heartily to be sung to that purpose.

SONG XXIII.

Sing this as the fourth Song.

I

When I suppos'd my time was at an end,
Thus to my selfe, I did my selfe bemone:
Now to the gates of Hell I must descend;
For all the remnant of my yeeres are gone.

The Lord (said I) where now the living be,
Nor man on earth shall I for euer see.

2

As when a Shepheard hath remou'd his Tent,
Or as a Weavers shuttle slips away;

Right

Right so my Dwelling, and my yeares were spent ;
And so my sicknesse did my life decay.

Each day, ere night, my death expected I,
And eu'ry night, ere morning, thought to die.

3

For, he so Lyon-like my bones did breake,
That I scarce thought to liue another day :
A noise I did like *Cranes* or *Swallows* make ;
And as the *Turtle* I lamenting lay.
Then, with vp-lifted eye-lids, thus I spake ;
Oh *Lord*, on me oppressed mercie take.

4

What shall I say ? He did his promise giue ;
And as he promis'd he performed it.
And therefore I will neuer whilst I liue,
Those bitter passions of my soule forget :
Yea, those that liue, and those vnborne shall know
What life and rest thou didst on me bestow.

5

My former Pleasures, Sorrowes were become :
But, in that loue which to my soule thou haft :
The Graue, that all deuours, thou keptst me from ;
And didst my errors all behinde thee cast.

For, nor the *Graue* nor *Death* can honour Thee ;
Nor hope they for thy *Truth* that buried be.

6

Oh ! he that liues, that liues as I doe now ;
Eu'n he it is that shall thy praise declare.
Thy *Truth* the Father to his Seed shall shewe,
And how thou me, Oh *Lord*, haft daign'd to spare.
Yea, *Lord*, for this I will throughout my daies,
Make musicke in thy House, vnto thy praise.

The



The *Lamentations of Ieremie.*

AS viesfull as any part of the Old *Testament*, for these present Times (nigh fallen alesce in securitie) are these *Elegiacall Odes*. For they bring many things to our conideration. First, what we may and shoulde lament for. Secondly, how carefull we ought to be of the *Common-wealths* prosperitie; because, if that goe to ruine, the particular *Church* therein cherisched mift needs be afflicted also, and Gods worship hindred. Thirdly, they teach vs that the ouerthrow of *Kingdomes*, and *Empires*, followes the abuse and neglect of *Religion*; and that Sinne being the only Caufe thereof, we ought to endure our Chastifements without murmuring against God. Fourthly, they warne vs, not to abuse Gods mercifull long suffering. Fifthly, they perwade vs, to commiserate and pray for the *Church*, and our Brethren in calamitie, and not to despise them in their humiliations. Sixthly, they learne vs, not to judge the truth of *Professions* by thos Afflictions God layes vpon particular *Churches*, seeing the Iewes Religion was the *Truth*, and thos Idolaters, who led them into Captiuitie. Seauently, they shew vs, that neither the Antiquitie, Strength, Fame, or formal Sanctitie of any place (no nor Gods former respect thereto) shall pruide it from destruction, if it continue in abusing his grace. And lastly, they (as it were limiting our forrowes) minde vs to cast our eyes on the mercies of God, and to make such vte of his Chastifements, as may turne our *Lamentations* into *Songs of Joy*.

Lament. 1.

THIS Elegie, first bewaileth, in generall Tearmes, that *Calamitie and desfruiction* of *Iudah and Ierusalem*, which is afterward more particularly mentioned. Secondly, it makes a confession of their manifold sinnes committed; and is full of many passionate and penitentiall complaints; *Justifying the Lord in his Judgements*, and confessing the vanitie of humane *Consolations*. Lastly, it containeth a short prayer for Gods mercie, and a *Divine prediction* of thos Judgements which will fall on them, by whom his people haue bene affilcted. This Elegie may be sung, whensoever any general *Calamitie* falleth on

on the Common wealth in which we live, we having first considered and applyed the particular Circumstances, as there shall be cause. We may sing it also Historically, to memorize the Justice of God, and the miserable Desolations of Iudah & Ierusalem recorded for our examples.

SONG XXIIII.

H

Ow sad and solitarie now (alas) is that wel-peo-

pled Cifie come to be, which once so great among

the Nations Was : And, oh how widdow-like appea-

reth

reth she! She rule of all the Prouinces hath
had; And now her selfe is tributarie made.

All night shee maketh such exceſſive mone
That downe her Cheekeſ a flood of teares doth flow :
And yet, among her *Louers* there is none,
That Consolation doth on her beſtow.
For, they that once her *Louers* did appeare,
Now, turned Foes, and faithleſſe to her are.

Now *Judah* in Captiuitie complaines,
That (others) heretofore ſo much opprefte :
For her falfe ſeruice, She her ſelfe remaines
Among thoſe Heathens, where ſhe finds no reſt :
And apprehended in a Strait is ſhe,
By thoſe that persecutors of her be

The very *waiers* of *Sion* doe lament :

The

The *Gates* thereof their lonelinesse deplore ;
 Because that no man commeth to frequent
 Her solemne *Festiualls*, as heretofore :
 Her *Priests* doe figh ; Her tender *Virgins* bee
 Vncomfortable left ; And so is *Shee*,

5

Her Aduersaries are become her *Chiefe*s :
 On high exalted thofe that hate her are :
 And *God* hath brought upon her all thofe grieses ;
 Because fo many her transgrefſions were :
 Her *Children* driuen from her by the Foe,
 Before him into loathed Thralldome goe.

6

From *Sions Daughter* (once without compare)
 Now all her matchleſſe louelinesse is gone :
 And like thofe chafed Harts her *Princes* fare,
 Who ſeke for paſture and can finde out none :
 So, (of their ſtrength depriu'd, and fainting nigh)
 Before their abler Foes they feebly flie.

7

Jeruſalem now thinkes vpon her Crimes,
 And calls to minde, (amid her preſent woes)
 The pleaſures ſhe enioy'd in former times,
 Till firſt ſhe was ſurprized by her Foes ;
 And how, (when they percieued her forlorne)
 They at her holy *Sabbaths* made a ſcorne.

8

Jeruſalem's Transgrefſions many were,
 And therfore is it the diſdained lies :
 Thoſe, who in former times haue honour'd her,
 Her baſeneſſe now behold, and her diſpife ;
 Yea, ſhe Herſelfe doth fit bewailing this ;

And

And of Her-selfe Her-selfe ashamed is.

⁹
Her owne vncleanness in her skirt she bore ;
Not then beleuuing what her end would bee :
This great destruction falls on her therefore ;
And none to helpe, or comfort her, hath she.

Oh, heed thou, *Lord*, and pittie thou my woes :
For, I am triumph't ouer by my Foes.

¹⁰
Her Foe hath touch'd with his polluted hand,
Her things that Sacred were, before her face ;
And they whose entrance thou did'st countermand,
Intruded haue into her *Holy place* :
Tho're that were not so much approu'd by Thee,
As of thy *Congregation* held to be.

¹¹
Her People doe with sighs, and sorrowes, get
That little bread, which for reliefs they haue ;
And giue away their precious things for meat,
So to procure wherewith their liues to saue.
Oh *Lord* consider this, and ponder Thou,
How vile, and how dejected I am now.

¹²
No pittie in you passengers is there ?
Your eies, oh somewhat hitherward encline ;
And marke, if euer any grieve there were,
Or sorrow that did equal this of mine :
This, which the *Lord* on me inflicted hath,
Vpon the day of his incensed wrath.

¹³
He from aboue a flame hath hurled downe ;
That kindles in my bones preuailing fire :

A

A *Na* he ouer both my feet hath throwne,
By which I am compelled to retire ;
And he hath made me a *Forfaken-one*,
To sit, and weepe out all the day alone.

¹⁴
The heauie Yoke, of my Trangressions now,
His hand hath wreathed, and vpon me laid :
Beneath the same my tyred necke doth bow,
And all my strength is totally decay'd.
For me to thole the *Lord* hath giuen o're,
Whose hands will hold me fast for euermore.

¹⁵
The *Lord* hath trampled vnderneath their Feet,
Eu'n all the Mightie, in the mid'ft of Me :
A great Assembly he hath caus'd to meet,
That all my ablest men might slaughtred be ;
And *Iudah's* Virgin-Daughter treads vpon,
As in a Wine-presse Grapes are troden on.

¹⁶
For this (alas) thus weepe I ; And mine eies,
Mine eies drop water thus ; because that he,
On whose assistance my sad Soule relies ;
In my distresse is farre away from me ;
Eu'n while (because of my prevailing Foe)
My *Children* are compeld from me to goe.

¹⁷
In vaine hath *Sion* stretched forth her hand ;
For, none vnto her succour draweth nigh ;
Because the *Lord* hath giuen in command,
That *Jacobs* Foes should round about her lie ;
And poore *Ierusalem* among them there,
Like some defiled woman doth appeare.

F

18 The

18

The *Lord* is iustified nay-the-leffe,
 Because I did not his commands obey.
 All *Nations* therefore heare my heauineffe,
 And heed it (for your warning) you I pray.
 For, into thralldome (through my follies) be
 My *Virgins*, and my *Toungmen* borne from me.

19

Vpon my *Louers* I haue cried out ;
 But they my groundleffe hopes deceiued all :
 I for my reu'rend *Priests* enquir'd about ;
 I also did vpon mine *Elders* call :
 But, in the Citie vp the Ghoft they gaue,
 As they were seeking meat their liues to faue.

20

Oh *Lord*, take pittie now on my distresse :
 For loe, my soule distemper'd is in mee :
 My heart is ouercome with heauineffe ;
 Because I haue so much offended thee.
 Thy *Sword* abroad my ruine doth become ;
 And *Death* doth alfo threaten me at home.

21

And of my sad complaints my Foes haue heard,
 But to afford me comfort there is none.
 My troubles haue at full to them appear'd ;
 Yet they are ioyfull that thou so haft done.
 But thou wilt bring the Time set downe by thee,
 And then in sorrow they shall equal me.

22

Then shall those foule Offences they haue wrought,
 Before thy preſence be remembred all ;

And

And whatsoe're my Sinnes on me haue brought,
(For their Transgressions) vpon them shall fall.

For, so my fighings multiplied be,
That therewithall my heart is faint in me.

Lament 2.

In this Elegie the Prophet yseth a verie pathetickall exordium, the better to awaken the peoples Consideration; and to make them the more sensible of their horrible Calamities: Whick he first illustrateth in generall Termes, by comparing their estate to the miserable condition of one fallen from the glorie of Heaven, to the lowly Earth; and in mentioning their being deprived of that gloriouſ Temporall & Ecclesiastical Gouvernement, which they formerly enjoyed. Afterwards he descends to particulars: As, the destruction of their Palaces, Forts, Temple, Wals, and Gates; the prophaneing of their Sabaoths, Feasts, Rites, &c. the suspending of their Lawes, Priests, Prophets; the slaughter of Young-men, and Virgins, Old-men, and Children, with the Famine, and reproaches they sustaine &c. All which acknowledging to be the iust Judgments of God, he adviseth them not to hearken to the delusions of their false Prophets, but to return unto the Lord by teares and heartie repentence. For the Use and Application, see what hath beeene said before in the former Elegie.

SONG. XXV.

Sing this as the 24. Song.

¹
How darke, and how beclowded (in his wrath)
The *Lord* hath caused *Sion* to appeare!
How *I'r'els* beautie he obscured hath,
As if throwne downe from heau'n to earth he were!
Oh, why is his displeasure growne so hot?
And why hath he his Foot-stoole so forgot?

²
The *Lord* all *Sions* dwellings hath laid waſt;
F 2 And

And in so doing, he no sparing made :
 For, in his anger to the ground he cast
 The strongest holds that *Judah's Daughter* had :
 Them, and their Kingdome he to ground doth send,
 And all the Princes of it doth suspend.

³
 When at the highest his displeasure was,
 From *Isr'el* all his horne of strength he broke ;
 And from before his aduersaries face,
 His *Right-hand* (that restrained him) he tooke ;
 Yea, he in *Jacob* kindled such a flame,
 As round about hath quite consum'd the same,

⁴
 His Bow he as an Aduerarie bent,
 And by his *Right-hand* he did plainly shew,
 He drew it with an Enemies intent :
 For, all that were the fairest Markes he flew :
 In *Sions* Tabernacle this was done ;
 Eu'n there the fire of his displeasure shone.

⁵
 The *Lord* himfelfe was he that was the Foe :
 By him is *Isr'el* thus to ruine gone :
 His Palaces he ouerturned so ;
 And He his Holdes of strength hath ouerthrowne :
 Eu'n He it is, from whom it doth arise,
 That *Isr'el's Daughter* thus-lamenting lies.

⁶
 His *Tabernacle*, Garden-like that was,
 The *Lord* with violence hath tooke away :
 He hath destroyed his *Assembling place* ;
 And there, nor *Feasts*, nor *Sabboths* now haue they :

No

No not in *Sion*. For, in his fierce wrath,
He both their *King* and *Priests* reiected hath.

⁷
The *Lord* his holy *Altar* doth forgoe ;
His *Sanctuarie* he hath quite despiz'd.
Yea, by his meere affistance hath our Foe
The Bulwarkes of our Palaces surpriz'd ;
And in the *Lord's* own *House* rude Noises are
As loud as heretofore his Praises were.

⁸
The *Lord*, his thought did purposely encline,
The Walls of *Sion* shoule be ouerthrowne :
To that intent he stretched forth his *Line*,
And drew not backe his hand till they were downe,
And so the *Turrets* with the bruised *Wall*,
Did both together to destruction fall.

⁹
Her *Gates* in heapes of Earth obscured are ;
The *Barres* of them in pieces, broke hath he :
Her *King*, and those that once her *Princes* were,
Now borne away among the *Gentiles* be.
The *Law* is lost, and they no *Prophet* haue,
That from the *Lord* a Vision doth receiue.

¹⁰
In silence, seated on the lowly ground,
The *Senators* of *Sions Daughter* are :
With Ashes they their carefull heads haue crown'd,
And mourning Sack-cloth girded on them weare ;
Yea, on the Earth, in a distresed wife,
Jerusalem's young Virgins fixe their eies.

¹¹
And for because my *People* suffer this,
F 3

Mine

Mine eies with much lamenting dimmed grow :
 Each part within me out of quiet is ;
 And on the ground my Liuer forth I throw ;
 When as mine eies with so sad Objets meet ;
 As Babes halfe dead, and sprawleng in the street.

¹²
 For, to their *Mothers* called they for meat ;
Oh where shall we haue meate and drinke ! they crie :
 And in the Citie, while they food entreat,
 They swone, like them that deadly-wounded lye :
 And some of them their Soules did breath away,
 As in the Mothers bosome staru'd they lay.

¹³
Jerusalem, for thee what can I say ?
 Or vnto what maist thou resembled be ?
 Oh ! wherevnto, that comfort thee I may,
Thou Sions Daughter, shall I liken thee ?
 For, as the *Sea's*, so great thy Breaches are :
 And to repair them then ; Ah who is there !

¹⁴
 Thou by thy *Prophets* hast deluded beene ;
 And foolifh Visions they for thee haue sought.
 For, they reuealed not to thee thy sinne,
 To turne away the thralldome it hath brought :
 But lying Prophesies they sought for thee ;
 Which of thy sad exile the Causes be.

¹⁵
 And those, thou *Daughter* of *Jerusalem*,
 That on occasions passe along this way,
 With clapping hands, and hissings, thee contemne ;
 And nodding at Thee, thus in scorne they say ;

Is

*In this the Citie, men did once behight,
The Flowre of Beautie, and the Worlds Delight?*

16

Thy Aduersaries (eu'ry one of them)
Their mouths haue open'd at thee, to thy shame :
They hisse, and gnafh at Thee, *Jerusalem* ;
We, we (fay they) haue quite defroi'd the same :
This is that day hath long expected beene,
Now commeth it, and we the same haue feene.

17

But, this the *Lord* decreed, and brought to passe :
Hee, to make good that Word which once he spake,
(And that which long agoe determin'd was)
Hath hurled downe, and did no pittie take :
He thus hath made thee scorned of thy Foe,
And rais'd the Horne of them that hate thee so.

18

Oh Wall of *Sions Daughter*, cry amaine,
Eu'n to the *Lord* set forth a heartie Cry :
Downe, like a Riuer, cause thy teares to raine,
And let them neither Day nor Night be dry.
Seeke neither fleepe, thy body to suffice,
Nor slumber for the Apples of thine eies.

19

At night, and when the Watch is new begun,
Then rise, and to the *Lord* Almightye Crie :
Before him let thy Heart like water runne,
And lift thou vp to him thy Hands on high,
Eu'n for thole hunger-starued Babes of thine,
That in the Corners of the Streets doe pine.

F 4

20 And

20
 And thou, oh *Lord*; Oh be thou pleas'd to see,
 And thinke on whom thy judgments thou hast thrown
 Shall women fed with their own iſſue be,
 And Children that a ſpan are ſcarcely growne?
 Shall thus thy *Priests* and *Prophets*, *Lord*, be ſlaine,
 As in thy *Sanctuarie* they remaine?

21
 Nor Youth, nor Age, is from the ſlaughter free ;
 For, in the Streets lye Young and Old, and all :
 My Virgins, and my young men, murthered be ;
 Eu'n both beneath the Sword together fall.
 Thou, in thy Day of Wrath ſuch hauocke mad'ſt,
 That in deuouring thou no pittie had'ſt.

22
 Thou, round about haſt call'd my feared Foes,
 As if that ſummon to ſome *Feaſt* they were :
 Who in thy Day of Wrath did round encloſe,
 And ſhut me ſo that none escaped are :
 Yea, thoſe that hate me them conuulfed haue,
 To whom I nouriſhment, and breeding gaue.

Lament. 3.

*H*ere the Prophet Ieremie, haſing contemplated his owne afflictions, with the deſtruction of Iudah and Ierusalem, ſeemeth by that materiall Objec̄t, to haue raiſed his apprehencion higher, and by the ſpirit of Prophetic both to foreſee the particular ſufferings of Iefus Christ, and to become ſenſible alſo, of thoſe great afflictions which the Church militant (his myſtical Body) ſhould be exerciſed withall. And in this moſt paſſionate Elegie, either in his owne perſon bewaileth it; or elſe per̄onates Iefus Christ, the head of that myſtical Bodie, taking upon himſelfe thoſe punishments; with that heavy burthen of Gods wrath, & that unſpeakable sorrow, which mankindē

mankind had otherwise borne overwhelmed withall. In briefe, this Elegie contains an expression of Gods heauis anger for our sinnes; the fuenitie and bitternesse of his Judgements; the greatness of his merces; the hope and patience of the faithfull in all afflictions; the unwillingnesse of God to punish; the heartie repentance of his people; and a propheticall imprecaction concerning the enemies of the spirituall Ierusalem. This may be sung to mons and stirre vs vp with a feeling of our Redemeers Passion; to remember vs of our miserable condition through sinnes; to move vs to repentance; and to comfort and instruct vs amid our afflictions.

SONG XXVI.

Sing this as the 24. Song.

I Am the *Man*, who (scourged in his wrath)
 Haue in all sorrowes throughly tried beene :
 Into obfcuritie he led me hath :
 He brought me thither where no light is seene :
 And fo aduerfe himfelfe to me he shewes,
 That all the day his hand doth me oppofe.

2
 My *fleſh* and *skinne* with age he tired out :
 He bruiz'd my bones as they had broken beene :
 Hee with a *Wall* enclosed me about :
 With cares and labours he hath shut me in ;
 And me to ſuſh a place of darkeneſſe led,
 As thoſe are in that be euer dead.

3
 He shut me where I found no paſſage out ;
 And there my heauy chaines vpon me laid.
 Moreouer, though I loudly cried out,
 He tooke no heede at all for what I praide :
 My *Way*, with hewed ſtones he ſtopped hath,
 And left me wandring, in a winding path.

4 He

4
He was to me like some way-laying *Beare* ;
Or as a *Lyon* that doth lurke vnfene :
My course he hindring, me in peeces tare,
Till I quite ruin'd and laid waft had beene ;
His *Bow* he bended, and that being bent,
I was the marke, at which his *Arrow* went.

5
His Arrowes from his *Quiver* forth he caught,
And through my verie Reines he made them passe :
Eu'n mine owne people set me then at naught ;
And all the day their *Sporting-Song* I was :
From him my fill of bitternesse I had ;
And me with Wormwood likewise drunke he made.

6
With stones my teeth he all to pieces brake :
He dust and ashes over me hath strowne :
All rest hee from my weary foule did take,
As if contentment I had neuer none.
And then I cried ; *Oh, I am vndone* ;
All my dependance on the Lord is gone.

7
Oh, mind thou my afflictions and my care ;
My miseries, my Wormewood, and my Gall :
For, they still fresh in my remembrance are ;
And downe in me my humbled foule doth fall.
I this forget not, and when this I minde,
Some helpe againe, I doe begin to finde.

8
It is thy mercy, *Lord*, that we now be :
For, had thy pitty fail'd, not one had liu'd :
The faithfuleste is great that is in Thee ;

And

And eu'ry morning it is new reuiu'd.
 And *Lord*, such claime my soule vnto thee laies,
 That the will euer trust in thee, thee faies.

⁹
 For, thou art kinde to those that worke thy will ;
 And to their soules that after thee attend,
 Good therefore is it, that in quiet still
 We hope that safety ; which thou *Lord*, wilt send.
 And happie he that timely doth enure
 His youthfull necke, the burthen to endure.

¹⁰
 He downe will sit alone, and nothing say ;
 But, since 'tis cast vpon him beare it out.
 (Yea, though his mouth vpon the dust they lay)
 And, while there may be hope, will not misdoubt.
 His cheeke to him that smiteth, offers he ;
 And is content, though he reuiled be.

¹¹
 For, sure is he (what euer doth befall)
 The *Lord*, will not forfake for euermore :
 But that he hauing punisht, pittie shall ;
 Because he many mercies hath in store.
 For, God in plaguing take no pleasure can,
 Nor willingly afficteth any man.

¹²
 The *Lord* delighteth not to trample downe
 Those men that here on earth enthrallled are :
 Or that a righteous man should be o'rethrowne,
 When hee before the highest doth appeare.
 Nor is the *Lord* well pleased in the fight,
 When he beholds the wrong, subuert the Right.

13 Let

Let no man mutter then, ¹³ as if he thought
Some things were done in spight of Gods decree.
For, all things at his word to passe are brought,
That either for our good or euill be.

Why then liues man such murmurs to begin?
Oh ! let him rather murmur at his finne.

Our owne lewd Courses let vs search and trie,
Wee may to thee againe, Oh *Lord*, conuert.
To God that dwelleth in the heauens on high,
Let vs (oh let vs) lift both hand and heart :
For, wee haue sinned ; we rebellious were ;
And therefore was it that thou didst not spare.

For this (with wrath o'ref shadow'd) thou haft chac't
And slaughter made of vs without remorse :
Thy selfe obf cured with a cloud thou haft,
That so our praiers might have no recourse ;
And loe, among the *Heathen-people*, we
As out-casts, and off-scourings reckon'd be.

16
Our Aduersaries all (and euery where)
Themselues, with open mouth, againt vs set.
On vs is faine a Terrour, and a faine,
Where Ruine hath with Defolation met ;
And, for the Daughter of my Peoples cares,
Mine eies doe cast forth Rivulets of teares.

17
Mine eies perpetually were ouerflowne ;
And yet there is no ceasing of my Teares.
For, if the *Lord* in mercie looke not downe,

That

That from the heau'ns he may behold my cares.
 They will not stint : But, for my peoples sake,
 Mine eies will weep, vntill my heart doth breake.

18

As when a Bird is chased to and fro,
 My Foes purfued me when caufe was none :
 Into the *Dungeon* they my life did throw ;
 And there they rowled ouer me a stone.
 The waters likewise ouerflow'd me quite ;
 And then me thought I perished out-right.

19

Vet on thy *Name*, Oh *Lord*, I called there ;
 (Eu'n when in that Low *Dungeon* I did lye)
 Whence thou wert pleased my complaint to heare ;
 Not sleighting me when I did fighing cry :
 That very day I called, thou drew'st neare,
 And saidst vnto me, that I should not feare.

20

Thou *Lord*, my foule maintaineft in her right :
 My life by thee alone redeemed was ;
 Thou haft, Oh *Lord*, obfuered my despight ;
 Vouchsafe thy judgment also in my caufe.
 For, all the grudge they beare me, thou haft feene ;
 And all their plots that haue against me beene.

21

Thou heardif what flanders they against me laid,
 And all those mischieves they deuiz'd for me :
 Thou noteif what their lips of me haue faid,
 Eu'n what their daily clofet whisprings be ;
 And how (when ere they rife or downe doe lye)
 Their *Song*, and subiect of their mirth am I.

22 But

22

But *Lord*, thou shalt reward and pay them all
That neede their actions merit to receiue :
Thy heauy maledictions ceaze them shall ;
Eu'n this ; *Sad hearts they shall for euer haue :*
And by thy wrath puruide they shall be driuen,
Till they are chafed out from vnder heauen.

Lament. 4.

*AS in the two first Elegies, the Prophet here begins by way of exclama-
tion ; and most passionately setteth forth the cause of his complaining, by a
three-fold explication. First, by expressing the dignity, sex, and age of
the Persons miserably perishing in this calamite : as Princes, Priests, men,
women, and children. Secondly, by parallelling their state with that of brut
Creatures, and their punishment with Sodoms. Thirdly, by shewing the horri-
ble effects which followed this calamity, as the Nobilitie being driven to cloath
themselves from the dunghill ; and women to feed on their owne Children, &c.
After this, he sheweth what are the causes of all that miserie which he bewai-
leth. Secondly, declareth the vantie of relying on temporall consolations.
Thirdly, setteth forth the power and fiercenesse of the Churches Adver-
saries. Fourthly, prophecieth, that euen Christ was to suffer the fury of
their malice, before Gods wrath could be appeased. And lastly, assureth
that the Church shall be at length delivred, and her enemies rewarded
according to their wickednesse. This Song may be sung, to set before our
eyes the severity of Gods wrath against sinne, to winne vs to repentance, and
to comfort vs upon our conuersions.*

SONG XXVII.

Sing this as the fift Song.

How dimme the *Gold* doth now appeare !
(That *Gold* which once so brightly shone)
About the Cittie here, and there,

The

The *Sanctuarie-Stones* are throwne.
 The Sonnes of *Sion* late compar'd
 To *Gold* (the richeſt in eſteeme)
 Like Potsheards are without regard,
 And bafe as earthen vefſells ſeeme.

²
 The Monsters of the Sea haue care,
 Their breasts vnto their young to glue :
 But cruelle my people are ;
 And *Eſbridge*-like in *Defarts* liue.
 With thirſt the Sucklings tongues are drie ;
 And to their parched roofes they cleaue :
 For bread young children alſo cry ;
 But none at all they can receiuē.

³
 Those that were vs'd to daintie fare,
 Now in the ſtreets halfe starued lie ;
 And they that once did ſcarlet weare,
 Now dung-hill rags about them tie ;
 Yea, greater plagues my peoples crime
 Hath brought on them, then *Sodomes* were,
 For, that was funke in little time,
 And no prolonged death was there.

⁴
 Her *Nazarites*, whofe whiteneſſe was
 More pure, then either Milke or Snow ;
 Whofe ruddineſſe did *Rubies* paſſe ;
 Whofe veines did like the *Saphire* ſhow ;
 Now blacker then the coale are growne ;
 And in the ſtreets vñknowne are they :
 Their fleſh is clung vnto the bone,
 And like a ſticke is dri'd away.

5 Such

Such therefore as the ⁵ Sword hath slaine,
Are farre in better case then those,
Who death for want of food sustaine,
Whilst in the fruitfull field it growes.

For, when my people were distrest,
Eu'n women (that should pittie take)
With their owne hands their children drest,
That so their hunger they might flake.

6
The *Lord* accomplish'd hath his wrath ;
His fierce displeasure forth is powr'd ;
A fire on *Sion* set he hath,
Which eu'n her ground-worke hath denour'd,
When their was neither earthly *King* ;
Nor through the whole world, one at all,
Thought any Foe to passe could bring,
That thus *Jerusalem* should fall.

7
But this hath happened for the guilt
Of those that haue her *Prophets* bin ;
And those her wicked *Priests* that spilt
The blood of Innocents therein :
Along the Streets they stumbling went ;
(The blindnesse of thefe men was such)
And so with blood they were besprent,
That no man would their Garments touch.

8
Depart, depart ('twas therefore sed)
From thofe pollutions get yee far :
So wandering to the *Heathen* fled,
And said, there was no biding there :

And

And them the Lord hath now in wrath
Exil'd, and made despis'd lieue ;
Yea, sent their *Priests* and *Elders* hath,
Where none doth honour to them giue.

9

And as for vs, our eies decal'd
With watching vaine reliefs we haue,
Caufe we expect a *Nations* aide,
That is vnable vs to faue.

For, at our heelies so close they be,
We dare not in the streets appear :
Our end we therefore comming see,
And know our rooting-out is neare.

10

Our perfecutors follow on,
As swift as Eagles of the skie :
They o're the mountaines make vs runne ;
And in the Defarts for vs lie :

Yea, they haue *Christ* our life betraide,
And caus'd him in their pits to fall ;
(Eu'n him) beneath whose shade we said,
We liue among the *Heathen* shall.

11

Oh *Edom* in the Land of *Hus*,
(Though yet o're vs triumph thou may)
Thou haft receiue this Cup from vs ;
Be drunke, and hurle thy cloaths away.

For when thy punishments for sinnes
Accomplished, oh *Sion*, be ;
To visit *Edom* he begins
And publike make her shame will he.

G

Lament

In this Elegie the Prophet prayeth unto the Lord, to remember and consider his peoples afflictions, acknowledging before him their miseries, and presenting them unto him as distressed Orphans, Widdowes, and Captives (by such humiliation) to win his compassion. Hee moaneth him also, by repetition of the miserable Ruine they were fallen into: by the noble possessions and dignities they had lost; by the base condition of those under whose Tyrannie they were brought: and by the generalitie of their calamities, from which no Jess, age, nor degree escaped. Then (ingeniously confessing their sinnes to bee the iust cause of all this) glorifieth God, and concludeth this petitionarie Ode, with desiring that hee would both give them grace to repent, and restore them to that peace which they formerly enjoyed. This Elegiacall Song, we may sing unto God in the behalfe of manie particular Churches, even in these times; especially, if wee consider that mysticall bondage which the Devil hath brought them into; and apply these complaints to those spirittuall Calamities, which haue befallen them for their Sins.

SONG XXVIII.

Sing this as the 5 Song.

OH minde thou *Lord*, our sad distresse;
Behold and thinke on our reproach.
Our houses, Strangers doe possesse;
And on our heritage encroch.
Our Mothers, for their husbands grieue;
And of our fathers rob'd are we.
Yea, money we compel'd to giue,
For our own wood and water be.

2
In perfecution we remaine,
Where endlesse labour tire vs doth.
And we to serue for bread, are faine
To *Egypt*, and to *Athus* both.
Our fathers er'd; and being gone,

The

The burthen of their sinne we beare.
Eu'n Slaues, the rule o're vs haue won ;
And none to set vs free is there.

3

For bread, our liues we hazard, in
The perills which the Defarts threat.
And, like an Ouen is our skin,
Both soi'l'd, and parch't, for want of meat.
In *Sion*, *Wives* defiled were,
Deflowered were their *Virgins* young,
(Through *Judah*'s Cities eu'ry where)
And *Princes* by their hands were hung.

4

Her *Elders* disrespected stood :
Her *Young-men* they for grinding tooke :
Her *Children* fell beneath the wood ;
And *Magistrats* the Gate forsooke.
Their *Musicke*, *Young-men* haue forborne,
Reioycing in their hearts is none :
To mourning doth our dauncing turne :
And from our head the *Crowne* is gone.

5

Alas, that euer we did finne !
For, therefore feeles our heart these cares ;
For that our eies haue dimmed bin ;
And thus the hill of *Sion* fares.
Such defolation there is feene,
That now the *Foxes* play thereon :
But thou for euer, *Lord*, hath beene ;
And without ending is thy Throne.

G 2

6 Oh

Oh, why are we forgotten thus?
 So long time wherefore absent art?
 Conuert thy selfe, oh LORD, to vs;
 And we to thee shall soone conuart.
 Renew, oh LORD, those Ages past,
 In which thy fauour we haue feene,
 For, we extreamely are debas'd,
 And bitter hath thine anger beene.

The Prayer of Daniel. Dan. 9. 4.

The Prophet Daniel in this Prayer beseecheth God to be mercifull unto his people in Captivity; And these four things are principally considerable therein. First an acknowledgment of Gods Powre, Justice, and Mercy, with a confession that from the highest to the lowest they had broken his Commandments, and were therefore justly punished. Secondly, it is confessed that as their punishment is that which they deserved, so it is also the same that was foretold should come upon them. Thirdly, he beseecheth that God for his owne mercies sake, and the sake of his Meffas, would (nevertheliffe) be mercifull unto them, as well in regard he had heretofore gotten glory by delivering them; as in respect they were his owne elect people, and were already become a reproach unto their Neighbours. This may be sung whensoever any of those Judgements are poured out on the Common Wealth, which the Prophets haue threatened for Sinne; or in our particular afflictions; we hausing first applied it by our Meditations.

SONG. XXXIX.

Sing this as the 22 Song.

1
 L ORD God Almighty, great and full of feare,
 Who alwaies art from breach of promise free,
 And neuer failing to haue mercie there,

Where

Where they obserue thy Lawes and honour Thee.
 We haue tranigressed, and amisse haue done ;
 We disobedient, and rebellious were.
 For, from thy Precepts we astray are gone ;
 And we departed from thy Judgments are.

²
 We did thy Seruants Prophecies withstand,
 Who to our *Dukes*, our *Kings*, and *Fathers* came ;
 When they to all the People of the *Land*,
 Proclaimed forth their mesfage in thy *Name*.
 In thee, oh LORD, all righteousnesse appeares,
 But publike shame to vs doth appertaine ;
 Eu'n as with them of *Iudah* now it fares,
 And thofe that in *Jerusalem* remaine.

³
 Yea, as to *Isr'el* now it doth befall ;
 Throughout thofe *Lands* in which they scatt'red be,
 For that their great *Transfrefion*, wherewithall
 They haue tranigressed, and offended Thee :
 To *Vs*, our *Kings*, our *Dukes*, and *Fathers*, doth
 Disgrace pertaine (oh LORD) for angring Thee :
 Yet mercie, LORD our GOD, and pardon both,
 To thee belong, though we rebellious be.

⁴
 We, did (indeed) peruerfly disobey
 Thy voyce (O LORD our GOD) & would not heare,
 To keepe thofe *Lawes* thou didft before vs lay,
 By thofe thy Seruants, who thy Prophets were.
 Eu'n all that of the race of *Isr'el* be,
 Against thy Law haue grievously misdone :
 And that they might not listen unto Thee,
 They backward from thy voice O LORD are gone.

G 3

5 On

5
On them therefore, that *Curſe*, and *Oath* descended,
Which in the *Law of Moses* written was ;
(The Seruant of that God whom we offended,
And now his speeches he hath brought to passe.

On vs, and on our *Judges*, he doth bring
That *Plague*, wherewith he threatned vs and them.
For, vnder Heau'n was neuer such a thing,
As now is faine vpon *Jerusalem*.

6
As *Moses* written Law doth beare record,
Now all this mischiefe vpon them is brought.
And yet we praied not before the *LORD*,
That leauing sinne, we might his Truth be taught.
For, which respect, the *LORD* in wait hath laid,
That he, on vs inflict this Mischiefe, might.
And sith his holy Word we disobei'd,
In all his doings he remaines vpright.

7
But now, O *LORD* our *GOD*, who from the Land
Of cruell *Egypt* brought thy people haſt ;
And by the power of thy Almighty Hand,
Atchieu'd a *Name*, which to this day doth laſt :
Though we haue finned in committing ill,
Yet *LORD* (by that pure Righteoufnes in thee)
From thy *Jerusalem*, thy *Holy-Hill*,
Oh ! let thy wrathfull anger turned be.

8
For, through the guilt of our displeasing Sinne,
And for our Fathers faults, *Jerusalem*,
(Thy chofen people) hath despifed bin :
And are the ſcorne of all that neighbour them.

Now

Now therefore, to thy *Seruants* praier incline ;
 Hear thou his suit, O GOD, and let thy Face
 (Eu'n for the LORD'S deare sake) vouchsafe to shine
 Vpon thy (now forsaken) *Holy-place*.

⁹
 Thine Eares incline thou (O my GOD) and heare :
 Lift vp thine Eies, and vs O looke vpon ;
 Vs, who forsaken with thy *Cittie* are ;
 That *Cittie*, where thy *Name* is called on.

For, we vpon our selues presume not thus
 Before thy prefence our request to make,
 For, ought that righteous can be found in vs ;
 But, for thy great and tender *Mercie's* sake.

¹⁰
Lord heare (forgive oh *Lord*) and weigh the same :
 Oh *Lord* performe it, and no more deferre,
 (For thine owne sake my *God*;) For, by thy *Name* ;
 Thy *Cittie*, and thy people called are.

The Prayer of *Ionah*. *Ionah 2.*

Ionah flying from God, and being preserved in a Fishes belly, when he was cast into the Sea ; made this prayer to praise God for delivering him in so great an extremities. And the principall things remarkable therein are these. First, the place where he prayed. Secondly, the terrible danger that enclosed him. Thirdly, the despaire he was nigh fallen into. Fourthly, Gods mercie, with the Prophets timely application thereof, and the comfort it infused into him. Fifthly, the occasions drawing men into such perils. Sixtly, the vowe made vpon his deliverance, and the reason of that vowe. This buriall of Ionas in the Fishes belly, and his deliverance from thence, was a type of the Buriall and resurrection of our blessed Saviour, Matth. 12. 4. This Prayer therefore we ought not only to sing historically, to memorize his wondrous worke

works of God; but to praise him also for the Resurrection of Christ, and raising Mankind from that fearfull and bottomless gulf of perdition, wherein it lay swallowed up, without possibility of redeeming itself.

SONG XXX.

Sing this as the 24. Song.

IN my distresse to thee I cri'de, oh L O R D ,
And thou wert pleased my complaint to heare,
Out from the bowels of the graue I roar'd ;
And to my voice thou didst encline thine eare :
For, I amid the raging Sea was cast ;
And to the bottome there thou plung'd me hast.

2
The *Flouds* did round about me Circles make :
Thy waues and billowes overflow'd me quite ;
And then vnto my selfe (alas) I said,
I am for evermore depry'd thy sight,
Yet once againe thou pleased art, that I
Should to thy holy *Temple* lift mine eie.

3
Eu'n to my *Soule* the waters clos'd me had :
O're swallow'd by the Deepes I fast was pent :
About my head the weeds a wreath had made ;
Vnto the Mountaines bottomes downe I went ;
And so, that forth againe I could not get,
The Earth, an euerlasting *Barre* had set.

4
Then thou, oh L O R D my GOD, then thou wert he,
That from corruption didst my life defend.
For, when my *Soule* was like to faint in me,
Thou thither didst into my thought descend.

And

Song 31.

101

And LORD, my praier thence to thee I sent,
Which vpward to thy holy *Temple* went.

5

Those who believe in vaine and foolish lies,
Despiers of their owne good safety be.
But, I will offer vp the Sacrifice
Of singing praises, with my voice, to thee,
And I will that performe which vow'd I haue ;
For, vnto thee belongs it, LORD, to faue.

The Prayer of *Habakuk*. *Habak.* 3.

IN this Petitionarie and Propheticall Hymne, the Deliuerer of Mankind is first prayed for. Secondly, the glorious Maiestie of his comming is described by excellent Allegories, & by Allusions to former deliuerances, vouchsafed to the Iewes. Thirdly, here is foretold, the overthrow of Antichristes who shall be destroyed by the Brightnesse of our Sauouour comming. Fourthly, here is set forth the state of the latter Times. Fifthly, he expresteth the joy, confidence, and safetie of the Elect of God, even amid those terrors that shall await vpon their Redemeers comming. This Song is to be sung historically, in commemoration of the Churches deliuerance by the first comming of Iesus Christ. And prophetically, to comfort vs concerning that perfect Deliuerarie, assured at his second comming. For, though the Prophet had some respect to the Iewes temporall deliuerance, that he might comfort the Church in those Times : Yet the Holy-Ghost had principall regard to the spirituall deliuerance of his spirituall Kingdome, the holy Catholike-Church. And to her, and her Enemies doe the Names (of the Churches Enemies) here mentioned, verie properly agree. Nay, Culhan, signifying darke, blacke, or cloudy, And Midian, which is interpreted, Condemnation, or Judgement; better Jute vnto the Nature of the spirituall Aduersaries, whom they prefigured, then to those People who were literally so called. For, none are so filily taymed People of Darknesse, or of Condemnation, as the members of Antichrist, and the spirituall Babilon.

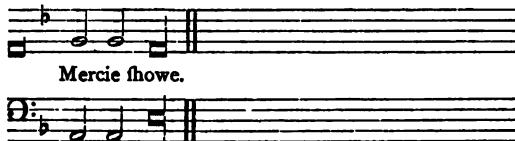
SONG

SONG XXXI.

L ORD, thy answer I did heare, And I grew
 therewith afeard. When the times at fullest are,
 Let thy worke be then declar'd, When the
 time, LORD, full doth grow, Then in Anger
 Mercie

Song 31.

103



*God Almightye, he came downe ;
 Downe he came from *Theman-ward* :
 And the matchlesse *Holy-One*,
 From mount *Paran* forth appear'd,
Heau'n ore-spreadding with his Raires,
 And *Earth* filling with his praise.*

³
*Sun-like was his glorious Light :
 From his Side there did appeare
 Beaming Raires that shined bright ;
 And his Powre he shrowded there :
 Plagues before his Face he sent :
 At his Feete hot Coales there went.*

⁴
*Where he stood he measure tooke
 Of the *Earth*, and view'd it well :
Nations vanish't at his looke :
 Ancient *Hills* to powder fell :
Mountaines old cast lower were :
 For his waies eternall are.*

⁵
*Cuſhan Tents I saw diseas'd,
 And the *Midian* Curtaines quake.
 Haue the *Floods*, *Lord*, thee diſpleas'd ?*

Did

Did the *Flouds* thee angry make ?
Was it else the *Sea* that hath,
Thus prouoked thee to wrath ?

6
For thou rod'st thy Horfes there,
And thy fauing-Charrets through :
Thou didst make thy Bow appear :
And thou didst performe thy vow :
Yea, thine Oath and Promise past
(To the *Triles*) fulfilled hast.

7
Through the *Earth* thou Rifts didst make
And the *Rivers* there did flow :
Mountaines, seeing thee, did shake ;
And away the *Flouds* did goe.
From the *Deepe* a voice was heard ;
And His hands on high he rear'd.

8
Both the *Sunne* and *Moone* made stay,
And remou'd not in their *Spheares* :
By thine *Arrowes* light went they,
By thy brightly shining *Spheares* :
Thou in wrath the *Land* didst crush,
And in rage the *Nations* thresh.

9
For thy *Peoples* safe relief,
With thy *Christ* for aide went'st thou :
Thou hast also pierc't the *Chief*
Of the sinfull *Houſhold* through ;
And displaid them, till made bare
From the *Foote* to *Necke* they were.

10 Thou

10

Thou, with Iuelins of their owne,
 Didst their Armies *Leader* strike.
 For, against me they came downe,
 To deuoure me, whirle-winde like.
 And they ioy in nothing more,
 Then vnfeene to spoile the Poore.

11

Through the *Sea* thou madst a Waie,
 And didst ride thy Horses there,
 Where great heaps of Water lay.
 I, the newes thereof did heare :
 And the voice my Bowells shooke ;
 Yea, my *Lips* a quiu'ring tooke.

12

Rottenesse my bones possest,
 Trembling feare possest me,
 I that troublous day might rest.
 For, when his approaches be
 On-ward to the *People* made,
 His strong *Troups* will them inuade.

13

Bloomeleffe shall the *Fig-tree* be :
 And the *Vine* no fruite shall yeeld :
 Fade shall, then, the *Olive-tree* :
 Meat shall none be in the *Field*.
 Neither in the *Fold* or *Stall*,
Flocke, or *Heard* continue shall.

14

Yet, the **LORD** my ioy shall be :
 And, in him I will delight :
 In my **GOD** that saueth me :

GOD

GOD the LORD, my only might,
Who, my Feet so guides, that I
Hind-like, pace my Places high.



THE HYMNES OF THE
new Testament.

These five that next follow, are the *Hymnes* of the *New Testament*, Betweene which, and the *Songs* of the *Old Testament*, there is great difference. For the *Songs* of the *Old Testament* were either thanksgivings for Temporall benefits, typifying and signifying future Benefits touching our Redemption: Or else *Hymnes* prophetically foretelling those Mysteries which were to be accomplished at the coming of *Christ*. But, these *Euangelical Songs* were composed, not for Temporal, but for Spirituall things, promised and figured by those Temporall Benefits, mentioned in the *Old Testament*, and perfectly fulfilled in the *New*. Therefore these *Euangelical Hymnes* are more excellent then such as are merely Propheticall. In regard the Possession is to be preferred before the Hope; and the End before the meanes of obtaining it.

Magnificat. Luk. 1. 46.

The blessed Virgin Marie being saluted by the Angel Gabriel, and having by the Holy Ghost conceiuad our Redeemer Iesu Christ in her wombe; was made fruitfull alio, in her Soule, by the overshadowing of that Holy-Spirit: and therupon, brought forth this *Euangelical and Propheticall Hymne*. Wherein, three things are principally obseruable. First, she prayeth God for his particular mercies and fauours towards her. Secondly, she glorifieth God for the generall benefit of our Redemption. Thirdly, she magnifieth God for the particular grace vouchsafed unto the Seed of Israel, according to what was promised to Abraham. This is the first *Euangelical Song*: and was

was indited by the Holy-Ghost, not only to be the blessed Virgines Thanksgiving; but to be sung by the whole Catholike Church also (whom she typically personated) to praysie God for our Redemption, and Exaltation. And therefore, it is worthily inserted into the Liturgie, that it may be perpetually, and reverently sung.

SONG. XXXII.

Sing this as the 3 Song.

THAT magnifi'de the LORD may be,
My Soule now vndertakes ;
And in the God that saueth me,
My Spirit merry-makes.
For, he vouchfaved hath to view
His *Handmaid's* poore degree.
And loe, All Ages that ensue,
Shall blessed reckon me.

²
Great things for me Th' *Almighty* does,
And *Holy* is his *Name* :
From Age to Age he mercie showes
On such as feare the same.
He by his *Arme* declar'd his might :
And this to passe hath brought ;
That now the *Proud* are put to flight,
By what their hearts haue thought.

³
The *Mightie* plucking from their Seat ;
The *Poore* he placed there :
And for the *Hungrie* takes the meat
From such, as *Wealthy* are.
But, minding Mercie, he hath show'd

His

His Servant *Isr'el* grace :
 As he to our *Forefathers* vow'd ;
 To *Abraham*, and his Race.

Benedictus, Luk. i. 68.

Zacharie the Priest, being (upon the birth of his Son) inspired with the knowledge of our Redemers Incarnation ; sung the second Evangelicall Hymne : In which, two things are considerable. First, hee blafeth God, because, through the comming of Christ, all the promises made unto the Patriarchs and Prophets were fulfilled, for the saluation of his People. Secondly, he declareth the Office and Dutie of his owne Son, who was sent before to prepare the way of the Lord. This Song, the Church hath worthily inserfed into the Liturgie also, and we ought therefore to sing it reverently in memoriall of our Sauours Incarnation ; and to praise God, both for the fulfilling of his promises : and for that meanes of our euangelicall Preparation, which hee vouchsafed by sending his Fore-runner.

SONG XXXIII.

Sing this as the third Song.

Blest be the God of *Isr'el* :
 For he his People bought,
 And in his Servant *Davids* house,
 Hath great Salvation wrought.
 As by his *Prophets* he foretold,
 Since time began to be :
 That from our Foes we might be safe,
 And from our Haters free.

2
 That he might shew our Fathers Grace,
 And beare in minde the fame,
 Which by an Oath, he vow'd vnto

Our

Our Father *Abraham* ;
 That from our aduersaries freed,
 We serue him scarleſſe might,
 In righteoufneſſe, and holineſſe,
 Our life time in his fight.

³
 And (of the *Highſt*) thee, oh *Child* !
 The *Prophet*, I declare,
 Before the *Lord*, his face to goe ;
 His comming to prepare.
 To teach his *People* how they ſhall,
 That ſafety come to know,
 Which by remiſſion of their finnes,
 He doth on them beſtow.

⁴
 For, it is through the tender loue,
 Of *God* alone, whereby,
 That *Day-Spring* hath to viſit us,
 Descended from on high ;
 To light them who in darkneſſe ſit,
 (And in *Death*'s shade abide,)
 And in the bleſſed way of *Peace*
 Their wandring Feete to guide.

The Song of Angels. Luk. 2. 13.

This is the third Evangelicall Song mentioned in the New Testament ;
 and it was ſung by a Quire of Angels (at the birth of our bleſſed Sauour Iefus Chrift) whoſe reioycing ſhall bee made compleat by the redempſion of mankind. In this Song they firſt glorifie God, and then proclaime that happy Peace and reconciliation, which his Sonnes Natiuitie ſhould bring vnto the World, reioycing therine ; and in that unſpeakable good will,
 H and

and deare Communion, which was thereby establisched betwene the God-head, the Manhood, and Them. We therefore ought to ioyne with them in this Song, and sing it often to praise God, and quicken faith and charitie in our selues.

SONG XXXIV.

T

Hus Angells sung, and thus sing we; To GOD
on high all glorie be: Let him on Earth his Peace
bestowe, And vnto men his Fauour shew.

Nunc

Song 35.

III

Nunc Dimittis. Luk. 2. 29.

The fourth Evangelical Hymne is this of Symeon: who being in expectation of the coming of the Mefias (which according to Daniels 70 weekes, was in those daies to be accomplished) it was revealed unto him, that hee should not die till hee had seene Christ. And accordingly, he coming into the Temple by the spirits instigation (when hee was presented there as the Lawe commanded) both beheld and embrased his Redeemer. In this Song therefore he glorifieth God, for the fulfilling of his promise made unto him: and joyfully confesseth Iesus Christ, before all the people. In repeating this Hymne, wee ought also to confess our Redeemer. For Symeon was as it were the Churches Speaker: and hath for vs expressed that thankfull joy, wherewithall we shoule bee filled, when God enlightens vs with the knowledge and spirituall vision of our Saviour.

SONG. XXXV.

Sing this as the third Song.

Grant now in peace (that by thy leaue)
I may depart, oh *Lord*:
For, thy *Saluation* seene I haue,
According to thy *Word*.
That which prepared was by *Thee*,
Before all Peoples fight,
Thy *Israels* Renowme to be:
And to the *Genitiles* light.

The Song of Moses, and the Lambe. Rev. 15. 3.

*The fifth and last Song, recorded in the New Testament is this, called by S. Iohn, The Song of Moses and the Lambe: being indeede, the effect of that triumph Song, which the Saints, and blessed Martyres shall sing unto the honour of that Lambe of God which taketh away the sinnes of the world, when they haue gotten the vitorie ouer Antichrist. This Hymne, the members of the true Church may sing to Gods glory, and the
H 2
encourage*

increase of their owne comfort, when they perceiue the power of the Almighty any way manifested upon that Aduerfarie. It may bee repeated also amid our greatest persecutions; to strengthen our Faith, and remember vs, that whatsoever wee suffer, there will come a day, wherein wee shall haue cause to make use of this Hymne with a perfect rewycing.

SONG XXXVI.

Sing this as the 13. Song.

¹
O H, thou *Lord*, thou God of might,
(Who doft all things worke aright)
Whatfo'e're is done by thee,
Great and wondrous proues to be.

²
True thy waies are, and direct,
Holy King, of Saints elect.
And (oh therefore) who is there,
That of thee, retaines no feare?

³
Who is there that shall deny,
Thy great *Name* to glorie?
For thou *Lord*, and thou alone,
Art the perfect *Holy-One*:

⁴
In thy presence, *Nations* all
Shall to adoration fall.
For, thy judgments now appeare,
Vnto all men what they are.

*Here end the Hymnes of the New
Testament.*

The



The X Commandements. Exod. 20.

*Although the Decalogue be not originally in verse ; yet among vs it hath
beens heretofore usually sung : because therefore it may bee a meanes to
present these Precepts somewhat the oftener to remembrance, make them
the more frequently repeated, and stir vp those who sing and heare them, to
the better performance of their duties ; They are here also inserted, and fit-
ted to bee sung.*

SONG. XXXVII.

Sing this as the fourth Song.

THE Great Almighty spake ; And thus said he ;
I am the LORD thy GOD ; and I alone
From cruell *Egypt*is thralldome fet thee free :
And other GODS but Me thou shalt haue none.

*Have mercie LORD, and so our hearts encline,
That wee may keepe this blessed Law of thine.*

Thou shalt not make an *Image*, to adore,
Of ought on earth, aboue it, or below :
A Carued Worke thou shalt not bow before ;
Nor any worship on the same bestow ;

For, I thy GOD, a iealous GOD am knowne :
And on their Seed, the Fathers sinnes correct,
Vntill the third and fourth Descent be gone :
But them I alwaies loue that me affect.

*Have mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

H 3

The

The *Name* of GOD thou neuer shalt abuse,
By swearing, or repeating it in vaine :
For, him that doth his *Name* profanely vse,
The LORD will as a guiltie one arraigne.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

To keepe the *Sabbath* holy beare in minde,
Sixe daies thine own affaires apply thou to :
The *seventh* is Gods owne day for rest affign'd,
And thou no kinde of Worke therein shalt doe.

Thou, nor thy *Childe*, thy *Seruant*, nor thy *Beast* ;
Nor he that *Guest-wife* with thee doth abide :
For, after six daies labour GOD did rest,
And therefore he that day hath sanctifi'de.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

See, that vnto thy *Parents* thou doe giue
Such honour as the *Child* by duty owes,
That thou a long and blessed life maist liue
Within the *Land*, the LORD thy GOD bestowes.

*Haue mercie LORD, and so our hearts encline,
That we may keepe this blessed Law of thine.*

Thou shalt be wary that thou no man *slay* :
Thou shalt from all *Adulterie* be cleare :
Thou shalt not *Steale* anothers Good away :
Nor *Wynesse-false* against thy Neighbour beare.

Haue

*Hau mercie LORD, and so our hearts incline,
That we may keepe this blessed Law of thine.*

With what is thine remaining well apaid :
Thou shalt not *cōut* what thy Neighbours is,
His *House*, nor *Wife*, his *Seruant*, *Man*, nor *Maide*,
His *Oxe*, nor *Aſſe*, nor any thing of his.

*Thy mercie LORD, thy mercie let vs haue,
And in our hearts theſe Lawes of thine engrave.*

The Lords Prayer. Mat. 6. 7.

THE Lords Praier hath beene auctiently, and vſually ſung alſo; and to that purpoſe was heretofore both tranſlated and paraphraſed in Verſe; which way of expreſſion (howeuer ſome weake iudgments haue condemned it) doth no whit diſparage or miſ-beſeeme a Praier. For, Dauid made many praieres in verſe: And, indeede, measured words were firſt deuized and uſed to expreſſe the Praieres of God, and Petitions made to him. Yea, theſe are the auctient and proper ſubiects of Poēſie, as appears throughout the Sacred writ, and in the firſt humane Antiquities. Verſe, therefore, diſhonours not diuine ſubiects: But theſe man doe prophanre and diſhonour Verſe, who abuse it on vaine and mere prophanre expreſſions. The ſcope and uſe of this Praier is ſo frequently treated of, that I thinke I ſhall not needes to iuſt thereon in this place.

SONG. XXXVIII.

Sing this as the third Song.

○Vr Father which in heauen art ;
We ſanctifie thy Name :
Thy Kingdome come : Thy Will be done
In heau'n and earth the ſame :
Giue vs this day our Daily bread :
And vs Forgiue thou ſo ;

H 4

As

As we on them that vs offend,
 Forgiuenesse doe bestow :
 Into *Temptation* lead vs not ;
 But vs from *evill* free.
 For thine the *Kingdome, Power, and Praise,*
 Is, and shall euer bee.

The Apostles Creed.

THE effect and use of this Creed is so generally taught, that this Preface need not bee enlarged: And as touching the singing and verifiying of it; that which is said in the Preface to the Lords Praier may serue for both.

SONG. XXXIX.

IN GOD the Father I beleuee ;
 Who made all Creatures by his Word ;
 And true beliefe I likewife haue
 In Iesu-Christ, his Sonne, our LORD :
 Who by the Holy-Ghost conceiu'd,
 Was of the Virgin Marie borne :
 Who meekely Pilat's wrongs receiu'd,
 And crucified was with scorne.

2
 Who di'de, and in the graue hath laine ;
 Who did the loweft Pit defcend :
 Who on the third day rose againe,
 And vp to heauen did ascend.
 Who at his Fathers right-hand there,
 Now throane sits, and thence shall come,
 To take his seat of Iudgement here ;
 And giue both quicke and dead their doome.

3 L

I, in the *Holy Ghost* belieue,
 The *Holy Church Catholike* too,
 (And that the *Saints* Communion haue)
 Vndoubtedly belieue I doe.
 I well assured am likewise,
 A pardon for my finnes to gaine ;
 And that my *Flesh* from death shall rise,
 And euerlastiug life obtaine.

A Funeral Song.

THe first Stanza of this Song is taken out of S. Iohns *Gospel*, Cap. 11.
 Ver. 25, 26. The second Stanza Job 19. 25, 26, 27. The third Stanza, 1.
 Tim. 6. 7. and Job 1. 21. The last Stanza, *Reuelation* 14. 13. And in
 the order of Buriall appointed by the Church of England it is appointed to be
 sung or read, as the Minister placeth: That therefore it may be the more con-
 veniently vied either way, according to the Churches appointment, it is here
 turned into *Lyric Verse*. It was ordayneid to comfort the Lising, by put-
 ting them in mind of the *Resurrection*, and of the *happineſſe* of those, who dye
 in the faith of Christ Iesus.

SONG. X L.

Sing this as the ninth Song.

I AM the Life (the L O R D thus faith)
 The *Resurrection* is through me ;
 And whoſoe're in me hath Faith,
 Shall liue, yet though now dead he be :
 And he for euer ſhall not die,
 That liuing doth on me relye.

2 That

²
That my *Redeemer* liues I weene,
And that at last I rais'd shall be
From Earth, and, couer'd with my skinne
In this my Flesh, my GOD shall fee.
Yea, with these Eies, and these alone,
Eu'n I my GOD shall looke vpon.

³
Into the World we naked come,
And naked backe againe we goe :
The LORD our wealth receiue we from,
And he doth take it from vs too :
The LORD both wils and workes the same ;
And blessed therefore be his *Name*.

⁴
From Heau'n there came a voyce to me,
And this it wil'd me to record ;
The *Dead* from henceforth blessed be,
The *Dead* that dieth in the LORD :
The *Spirit* thus doth likewise say ;
For, from their *Workes* at rest are they.

The Song of the three Children.

*T*his Song hath bene anciently vsed in the Liturprie of the Church, as
is profitable to the stirring vp of Devotions ; and for the praise of God. For,
it earnestly calleth upon all Creatures, to set forth the glorie of their Crea-
tor, even Angels, Spirits, and reasonable Creatures, with thos also that are
unreasonable and unsensible. And this speaking to things without Life, is
not to intimate that they are capable of such like exhortations : but rather,
that vpon consideration of the obedience which Beasts, and insensible Crea-
tures continue towards God, according to the Law imposed at their Creation :
men might be prouoked to remember the honour and praise, which they ought
to ascribe vnto their Almighty Creatour, as well as all his other Creatures.

SONG.

SONG. XLI.

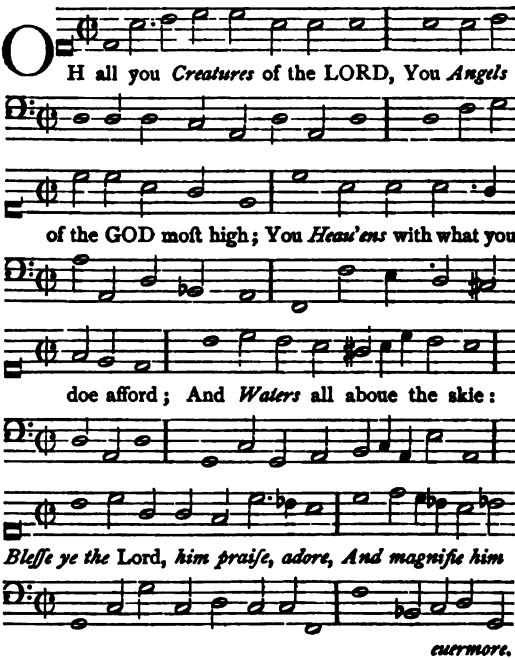
O H all you *Creatures* of the *LORD*, You *Angels*

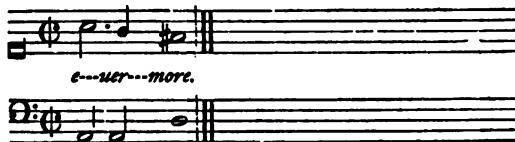
of the *GOD* most high; You *Heav'ns* with what you

doe afford; And *Waters* all aboue the *skie*:

Blesse ye the *Lord*, him *praise*, *adore*, And *magnifie* him

evermore.





Of God you euerlasting Powres,
Sunne, Moone, and Starres, so bright that shew ;
 You soaking Deawes, you dropping Showres ;
 And all you Winds of God that blow :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

3
 Thou *Fire*, and what doth heat containe ;
 Cold *Winter*, and thou *Summer* faire ;
 You blustring Stormes of *Haile* and *Kaine* ;
 And thou the Frost-congealing *Ayre* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

4
 Oh praise him both you *Ice* and *Snow* ;
 You *Nights* and *Dates*, doe you the same,
 With what or *Darke* or *Light* doth shewe ;
 You *Clouds* and eu'ry shining *Flame* :
Blesse yee the L O R D, him praise, adore,
And magnifie him euermore.

5
 Thou *Earth*, you *Mountains*, and you *Hils*,
 And whatsoever thereon growes ;
 You *Fountains*, *Rivers*, *Springs*, and *Rils* ;

You

Song 41.

121

You *Seas*, and all that *ebbes*, or *flowes* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

6

You *Whales*, and all the *Water yeelds* ;
 You of the *Feather'd airy breed* ;
 You *Beasts* and *Cattle* of the *Fields* ;
 And you that are of *Humane seed* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

7

Let *Israe* the *LORD* confess ;
 So let his *Priests*, that in him trust ;
 Him let his *Seruants* also blesse ;
 Yee, *Soules* and *Spirits* of the *Luſt* :
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

8

You blessed *Saints*, his praises tell ;
 And you that are of *humble heart*,
 With *Ananias*, *Misael* ;
 And *Asarias* (bearing part)
Blesse yee the LORD, him praise, adore,
And magnifie him euermore.

The Song of S. *Ambrose*, or *Te Deum*.

This Song, commonly called Te Deum, or the Song of S. Ambrose, was repeated at the baptizing of S. Augustine: And (as it is recorded) was composed at that very time by those two Reverend Fathers, answering one another, as it were by immediate inspiration. It is one of the most ancient Hymnes of the Christian Church, excellently praising and confessing the blessed

*sed Trinitie: and therefore is dayly and worthily made vse of in our Litur-
gic, and reckoned among the sacred Hymnes.*

SONG XLII.

Sing this as the 44. Song.

¹
WE praise Thee G O D, we knowledge thee,
To be the LORD, for euermore :
And the eternall Father we,
Throughout the earth, doe thee adore :
All Angels, with all powers within
The compasse of the Heauens high ;
Both Chernbin, and Seraphin,
To Thee perpetually doe cry.

²
Oh holy, holy, holy-one ;
Thou LORD, and GOD of Sabbath art ;
Whose praise, and Maiefie alone
Fills Heau'n, and Earth in every part :
The glorious Troupe Apostolike ;
The Prophets worthy Companie ;
The Martyrs Armie royll eke
Are those, whom thou art praifed by.

³
Thou through the holy Church art knowne,
The Father of unbounded powre :
Thy worthy, true, and onely Sonne :
The Holy-Ghost the Comfortour :
Of Glory thou, oh Christ, art King ;
The Father's Sonne, for euermore ;
Who men from endleſſe death to bring,
The Virgins wombe didſt not abhorre.

⁴ When

4
 When Conquerour of Death thou wert,
 Heau'n to the Faithfull openedst thou ;
 And in the *Fathers* glorie art
 At Gods right-hand enthroned now.
 Whence wee beleue, that thou shalt come ;
 To judge vs in the day of wrath.
 Oh, therefore helpe thy Seruants, whom
 Thy precious blood Redeemed hath.

5
 Them with those *Saints* doe Thou record,
 That gaine eternall glory may.
 Thine *Heritage*, and *People* LORD,
 Saue, blesse, guide, and aduance for aye :
 By vs thou daily prais'd haft beene ;
 And wee will praise Thee without end.
 Oh, keepe vs, LORD, this day from sinne ;
 And let thy Mercie vs defend.

6
 Thy mercie, LORD, let vs receiue,
 As we our truft repofe in thee :
 Oh LORD, in thee I trusted haue ;
 Confounded neuer let me be.

Athanasius Creed, or Quicunque vult.

This Creed was composed by Athanasius (after the wicked heresie of Ari-
tius had spread it selfe through the world) that so the faith of the Ca-
tholike Church, concerning the Mysterie of the blessed Trinitie, might be
the better understood, and professed, to the overthrow and preventing of Ar-
rianisme, or the like heresies. And to the same purpose it is appointed to be
said or sung upon certayne dayes of the yeare in the Church of England.

SONG

SONG XLIII.

Sing this as the third Song.

THose that will saued be, must hold,
 The true Catholike Faith,
 And keepe it wholly, if they would
 Escape eternall death.
 Which Faith a *Trinitie* adores
 In *One* ; and *One* in *Three* :
 So, as the *Substance* being one,
 Distinct the *Persons* be.

²
 One *Person* of the *Father* is,
 Another of the *Sonne* ;
 Another of the *Holy Ghost*,
 And yet their *Godhead* one :
 Alike in *glorie* ; and in their
Eternitie as much :
 For, as the *Father*, both the *Sonne*,
 And *Holy-Ghost* is such.

³
 The *Father uncreate*, and so
 The *Sonne*, and *Spirit* be :
 The *Father* he is *Infinite* ;
 The other two as *He*.
 The *Father* an *Eternall* is,
Eternall is the *Sonne* :
 So is the *Holy Ghost* ; yet, thefe
Eternally but *One*.

⁴
 Nor say we there are *Infinites*,

Or

Or *uncreated* Three,
 For, there can but one *Infinite*,
 Or *uncreated* be.
 So *Father*, *Sonne*, and *Holy Ghost* ;
 All three *Almighty*es are ;
 And yet, not three *Almighty*es tho,
 But onely One is there.

5
 The *Father* likewise GOD and LORD :
 And GOD and LORD the *Sonne* ;
 And GOD and LORD the *Holy Ghost*,
 Yet GOD and LORD but One.
 For, though each *Person* by himselfe,
 We GOD and LORD confesse :
 Yet *Christian Faith* forbids that we
 Three GODS or LORDS professe.

6
 The *Father* nor *begot*, nor made ;
Begot (not made) the *Sonne* ;
Made, nor *begot* the *Holy Ghost*,
 But a *Proceeding*-One.
 One *Father*, not three *Fathers* then :
 One only *Sonne*, not three ;
 One *Holy Ghost* we doe confesse,
 And that no moe they be.

7
 And lesse, or greater then the rest,
 This *Trinitie* hath none ;
 But they both *Coeternal* be,
 And *equall* eu'ry one.
 He therefore that will sauad be,
 (As we haue said before)

Must *One* in *Three*, and *Three* in *One*,
Beleeue, and still adore.

8

That *Iesus Christ* incarnate was
He must beleue with this ;
And how that both the *Sonne* of GOD,
And GOD and *Man* he is,
GOD, of his *Fathers* substance pure ;
Begot ere *Time* was made ;
Man, of his *Mother*'s substance borne,
When *Time* his fulnesse had.

9

Both perfect GOD, and perfect *Man*,
In *Soule*, and *Flesh*, as we :
The *Fathers* equall, being *God* :
As *Man*, beneath is *He*.
Though *God* and *Man* ; yet but one *Christ* :
And to dispose it so,
The *Godhead* was not turn'd to flesh,
But *Manhood* tooke thereto.

10

The *Substance* vncus'd ; He one
In *Person* doth subsist :
As *Soule* and *Body* make one *Man* ;
So *God* and *Man* is *Christ* :
Who suffred, and went downe to *Hell*,
That we might sau'd be ;
The third day he arofe againe,
And *Heau'n* ascended *He*.

11

At *God* the *Fathers* right-hand, there
He sits, and at the *Doome*,

He

Song 44.

127

He to adiudge both quicke and dead,
From thence againe shall come.
Then all men with their Flesh shall rise,
And he account require.
Well doers into Blisse shall goe,
The Bad to endlesse Fire.

Veni Creator.

This is a verie ancient Hymne composed in Latine Rime, and commonly called Veni Creator; because those are the first words of it. By the Canons of our Church it is commanded to be said or sung at the Consecration of Bishops, and at the Ordination of Ministers, &c. It is therefore here translated fillable for fillable, and in the same kind of measure which it hath in the Latine.

SONG. XLIIII.

A musical score for a three-part setting. The top part (Soprano) begins with a C-clef, a common time signature, and a key signature of one flat. The lyrics are 'Ome Holy Ghost, the Maker, come; Take in'. The middle part (Alto) begins with a D-clef, a common time signature, and a key signature of one flat. The lyrics are 'the Soules of thine thy place: Thou whom our'. The bottom part (Bass) begins with a B-clef, a common time signature, and a key signature of one flat. The lyrics are 'Hearts'. The music consists of four measures per line, with a repeat sign and a double bar line with repeat dots at the end of each line.

Hearts had being from, Oh, fill them with thy
 heauenly grace. Thou art that Comfort from aboue,
 The highest doth by gift impart; Thou spring
 of *Life*, a fire of *Love*, And the anointing *Spirit* art:
 2 Thou

²
 Thou in thy *Gifts* art manifold,
GODS right-hand *Finger* thou art, LORD :
 The *Fathers promise* made of old ;
 Our tongues enriching in the *Word*.
 Oh ! give our blinded Sences *Light* ;
 Shed *Love* into ech heart of our,
 And grant the Bodies feeble plight,
 May be enabled by thy powre.

³
 Farre from vs drieue away the *Foe*,
 And let a speedy *Peace* enfue.
 Our *Leader* alfo be, that fo
 We eu'ry danger may eschew.
 Let vs be taught the blessed *Creede*
 Of *Father*, and of *Sonne*, by *Thee* :
 And how from *Both* thou doft proceede,
 That our *Beliefe* it still may be.

To Thee, the Father, and the Sonne ;
(Whom past and present times adore)
The One in Three, and Three in One,
All glorie be for euermore.

Here ends the first Part of the *Hymnes*
 and *Songs* of the *Church*.



THE SECOND PART
OF THE HYMNES
and SONGS of the
CHVRCH.

The Preface.

Every thing hath his Season, saith the Preacher, *Eccl. 3.* And S. Paul adiuieth, that all things shoulde be done *Honestly, in Order,* and to *Edification, 1. Cor. 14.* Which Countell the Church religiounly heeding (and how by obseruation of *Times*, and other circumstances, the memories and capacities of weak people were the better asifted;) It was prouided, that there shoulde be Annual *Commemorations* of the principall *Mysteries* of our Redemption: and certaine particular daies were dedicated to that purpose; as nigh as might be gheffed (for the most part) vpon those very seafons of the yeare, in which the feuerall *Mysteries* were accomplices. And, indeede, this is not that Heathenish or Idolatrous heering of *Times*, reprehended in *Isaiah 47.* Nor such a Lewish or superstitious obseruation of *Dayes*, and *Moneths*, and *Times*, and *Years*, as is reprooued by S. Paul, *Gal. 4.* Nor a tolleration for idlenesse, contrarie to the fourth Commandement: But a Christian and warrantable obseruation, profitably ordained, that things might bee done in order; that the vanderstanding might be the better edified: that the memorie might be the ofter refreshed; and that the deuotion might be the more stirred vp.

It is true, *That we ought to watch every hour*: But if the Church had not by her authoritie appointed set daies and hours to keepe vs awake in, some of vs, would hardly watch one hour. And therefore those, who haue zeale according to knowledge, doe not onely religiounly obserue the Churches appointed *Times*; but doe by her example voluntarily also appoint vnto themselues certaine daies, and hours of the day for Christian exercises

exercises. Neither can any man suppose this commendable obseruation of *Festis* (neither burthenosome by multitude, nor superstitious by imitation) to be an abridgement of Chrifian libertie, who, as he ought to doe, beleueþ, that the *Service of God is perfect freedome*. Wee perfwade not, that one day is more holy then another in his owne nature: but admoniſh that thoſe be reverently and Chrifianly obſerued, which are vpon ſo good ground, and with prudent moderation dedicated to the worſhip of God. For, it cannot be denied that euē thoſe who are but coldly affected to the *Churches* ordinances in this kinde, doe neuertheleſſe often apprehend the *Mystery of Chrifts Nativity* and *Paſſion*, vpon the daies of commemmorating them, much more feelingly then at other times; and that they forget alſo ſome other *Mysteries* altogether, vntill they are remembred of them by the diſtinction, and obſeruation of times vſed in the *Church*.

Thoſe things conſidered; and because there be many, who through ignorance rather then obtinacie, haue neglected the *Churches* ordinance in this point, here are added (to thoſe Songs of the *Church*, which were either taken out of the *Canonicall Scripture*, or anciently in vſe) certayne other ſpirituall *Songs* and *Hymns*, appropriated to thoſe Daies and Occasions which are moft obſeruable throughout the yeaſe. And before each ſeuerall *Hymne*, is prefixed a brief Preface alſo to declare their vſe, and the purpoſe of each *Commemoration*. That fuch, who haue heretofore through ignorance contemned the *Churches* diſcipline therein, might behauemeſſes more reverently hereafter, and learme not to ſpeake euill of thoſe things they vnderſtand not.

Aduent Sunday.

THe Aduent is that for Chriftmas, which Iohn Baptift was to Christ (euē a Fore-runner for Preparation And it is called the Aduent (which ſignifieth Coming) because the Church did vſually from that time vntill the Natiuitie commemmorate the ſeverall commings of Chrift, and instruct the people concerning them. Which Commings are theſe, and the like: His Conception by which he came into the Virgins womb: His Natiuitie, by which he came (as it were) further into the world: His coming to Preach in his owne Perſon: His coming by his Minifters: His coming to Ierufalem: The coming of the Holy-Ghoſt: His Spirituall, coming which he vouchſafeth into the heart of euerie Regenerate Chriftian: And finally, that laſt Coming of his, which ſhall be vnto Iudgement, &c. All which Commings

nings are comprehended in these three : his Coming to men, into men, and against men : to men, by his Incarnation : into men, by Grace ; against men, to judgement.

SONG XLV.

Sing this as the ninth Song.

¹
WHen *Iesu Christ* incarnate was,
To be our *Brother* then came He :
When into vs he comes by grace,
Then his beloued *Spose* are wee :
When he from Heau'n descends agen,
To be our *Judge* returns he then.

²
And then, despaire will thofe confound,
That his first *Comings* nought regard ;
And thofe, who till the *Trumpet* found,
Confume their *Leafures* vnprefar'd :
Curft be thofe pleasures, cry they may,
Which drove the thought of this away.

³
The *Jewes* abieeted yet remaine,
That his first *Aduent* heeded not ;
And those fife *Virgins* knockt in vaine,
Who to prouide them Oyle forgot :
But safe and blessed thofe men are,
Who for his *Comings* doe prepare.

⁴
O let vs therefore watch and pray,
His times of *Visiting* to know ;
And liue so furniſht, that we may,
With him vnto his *wedding* goe :

Yea,

Yea, though at midnight he shoulde call,
Let vs be readie, *Lampes* and all.

5

And so prouide before that *Feast*,
Which *Christ* his *comming* next doth mind,
That He to come and be a *Guest*
Within our hearts may pleasure find :
And we bid welcome with good cheare
That *Comming* which so many feare.

6

Oh come, LORD Iesu, come away ;
(Yea, though the world it shoulde deterre)
Oh let thy *Kingdome come* we pray,
Whose comming most too much deserre :
And grant vs thereof such foresight,
It come not like a Theefe by night.

Chriftnas Day.

This Day is worthily dedicated to be obserued in remembrance of the blessed Nativitie of our Redeemer Iesu Christ. At which time it pleased the Almighty Father to send his onely begotten Sonne into the world for our sakes ; And by an vnspakeable union to ioyne in one person God and Man, without confusio[n] of Natures, or possibility of separation. To exprefse therfore our thankfulness, and the ioy wee ought to haue in this loue of God ; there hath bee[n] anciently, and is yet continued in England (above other Countries) a neigbhourly and plentifull[y] h[ost]pitallity, in invitint and (without invitation) receyving unto our well furniſht Tables our Tenants, Neigbours, Friends, and Strangers, to the honour of our Nation, and encrease of amitie and freehearted kindnesse among vs : but most of all to the refreshing of the Bowells of the Poore (being the most Christian vse of such Feſſivals) Which charitable, and good English cuſtome, hath of late bee[n] ſeaſonably readuanced by his Maiesties gratiouſe care, in commanding our Nobilitie

tie and Gentrie to repaire (especially at such times) to their Country Mansions.

SONG. XLVI.

I

AS on the night before this happy Morne,
A blessed *Angell* vnto *Shepheards* told,
Where (in a stable) he was poorly borne,
Whom, nor the earth, nor Heau'n of heau'ns can hold :
Through *Bethlem* rung
This newes at their returne ;
Yea, *Angells* fung,
That *God with vs* was borne :
And they made mirth because we shoulde not mourne.

CHORVS.

Their *Angell-Caroll* sing we then,
To God on high all glorie be,
For Peace on earth befloweth he,
And sheweth fauour unto men.

2

This fauour *Christ* vouchafed for our sake,
To buy vs *Thrones*, he in a *Manger* lay.
Our *Weakenesse* tooke, that we his *Strength* might take,
And was *disrob'd*, that he might vs *array* ;
Our *fleſh* he wore,
Our *Sinne* to weare away.
Our *Curſe* he bore,
That we eſcape it may.
And *Went* for vs, that we might *sing* for aye.

CHO-

C H O R V S.

*With Angells therefore sing agen,
To God on high all glorie be;
For Peace on Earth besloweth he;
And sheweth fauour vnto men.*

Another for Christmas day.

SONG. XLVII.

A: *Song of Ioy vnto the Lord we sing, And publish*

D: *forth the Fauours he hath showne: We sing his*

E: *praise, from whom all Ioy doth spring, And tell*

D: *abroad*

abroad the wonders he hath done; For, such were
 neuer since the world begun. *His loue therefore, oh*
let vs all confesse, And to the Sonnes of men his workes
exprefse.

2 As

²
 As on this *Day*, the *Sonne of God* was borne :
 The bleffed *Word* was then *incarnate* made ;
 The *Lord*, to be a *Servant* held no scorne ;
 The *Godhead* was with *humane* nature clad ;
 And *Flyſh*, a Throne aboue all *Angells* had.
His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes expreſſe.

³
 Our *Sinne* and *Sorrowes* on himſelfe he tooke,
 On vs his *bliſſe* and *goodnes* to beſtow,
 To viſit *Earth*, he *Heauen* a while forſooke :
 And to aduaunce vs *high*, deſcended *low* ;
 But with the ſinfull *Angells* dealt not ſo.
His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes expreſſe.

⁴
 A *Maid* conceiu'd, whom *Man* had neuer knowne :
 The *Fleece* was moiftned where no raine had beene :
 A *Virgin* the remains, that had a *Sonne* ;
 The *Buſh* did flame that ſtill remained *greene* ;
 And this befell when *God with vs* was feene.
His Loue therefore, oh let vs all confeſſe,
And to the Sonnes of men his workes expreſſe.

⁵
 For ſinfull man all this to paſſe was brought,
 As long before the *Prophets* had foreſpoke :
 So, he that firſt our shame and ruine wrought,
 Once brui'd our *heel*, but now is *head* is broke ;
 And he hath made vs whole, who gaue that ſtroke.

His

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The Lambe hath plaid deuouring *Wolues* among.
The *Morning flarre* of *Iacob* doth appeare
From *Iesse* Roote our *Tree of Life* is sprung,
And all Gods words (*in him*) fulfilled are.
Yet wee are flacke his praises to declare.

*His Loue therefore, oh let vs all confesse,
And to the Sonnes of men his workes expresse.*

The *Circumcision*, or *New-yeares Day*.

*T*HE Church solemnizeth this Day, commonly called *New-yeares day*,
in memoriall of our Sauours Circumcision: that remembraunce how when
he was but eight daies old, hee began to smart, and shed his blood for vs,
we might praise him for the same; and that with due thankfulness, consi-
dering how easie a *Sacrament* hee hath left vs: (instead of that bloodie one
which the *Lawe* enjoyned) wee might bee prouoked to bring forth the fruite
of *Regeneration*.

SONG. XLVIII.

Sing this as the 44. Song.

^I
*T*HIS Day thy flesh, oh *Christ* did bleed,
Mark't by the *Circumcision* knife:
Because the *Lawe*, for mans misdeed,
Requir'd that Earneft of thy life.
Those *droppes* deuin'd that *shoure* of blood,
Which in thine *Agonie* beganne:
And that great *shoure* forehew'd the *Flood*,
Which from thy Side the next day ranne.

² Then

²
Then, through that milder *Sacrament*,
Succeeding this ; thy Grace inspire ;
Yea, let thy smart make vs repent,
And circumcized hearts desire.

For, he that either is *baptis'd*,
Or *Circumcis'd* in flesh alone,
Is but as an *uncircumcis'd*,
Or as an *unbaptized*-one.

³
The yeare anew we now begin,
And outward gifts receiu'd haue we ;
Renu vs also, *Lord*, within,
And make vs *New-years-giftes* for thee :
Yea, let vs with the pasted *yeare*,
Our old affections cast away ;
That we *new Creature* may appeare,
And, to redeeme the Time aby.

Twelfe day, or the Epiphanie.

*T*Welfe Day, otherwile called the Epiphanie, or the day of Manifestation is celebrated by the Church, to the prouise of God, and in memoriall of that blessed and admirable discouerie of our Sauouours birth, which was vouchafed unto the Gentiles shortly after it came to passe. For, as the Shepheards of the Iewes were warned therof, and directed to the place by an Angell from heauen. So the Magis of the Gentiles received the same particular notice of it, by a Starre in the East, that both Iewes and Gentiles might bee left inexcusable, if they came not to his Worshipp. This day is observed also in commemoration of our Sauouours Baptisme, and of his first miracles in Canaan, by which he was likewise manifested to bee the Sonne of God.

SONG.

SONG XLIX.

Sing this as the 41 Song.

¹
 That so thy blessed birth, oh Christ,
 Might through the world be spread about,
 Thy Starre appeared in the East,
 Whereby the Gentiles found thee out ;
 And offring Thee Mirr, Incense, Gold,
 Thy threefold Office did unfold.

²
 Sweet Jesus, let that Starre of thine,
 Thy Grace, which guides to finde out thee,
 Within our hearts for euer shine,
 That thou of vs found out maist bee :
 And thou shalt be our King therefore,
 Our Priest and Prophet euermore.

³
 Teares that from true repentance drop,
 Instead of Mirr present will wee :
 For Incense, wee will offer vp
 Our Praiers and Praises vnto thee ;
 And bring for Gold each pious deed,
 Which doth from faiing-faith proceed.

⁴
 And as thosse Wⁱsemen never went,
 To visit Herod any more :
 So, finding Thee, we will repent
 Our courses follow'd heretofore ;
 And that we homeward may retire,
 The Way by Thee we will enquire.

The

The Purification of S. Marie the Virgin.

According to the time appointed in the Lawe of Moses, the blessed Virginie A.S. Marie reckoned the daies of Purification, which were to bee observed, after the birth of a male Childe. And then, as the Law commanded, presented both her Sonne, and her appointed Offring in the Temple. Partly therefore, in commemoration of that her true obedience to the Law; and partly to memorise that presentation of our Redeemer (which was performed by his blessed Mother, as her Purification) this Anniverarie is worthily observed.

SONG. L.

Sing this as the ninth Song.

No doubt but Shee that had the grace,
Thee, in her wombe, oh Christ, to beare,
And did all woman-kinde surpasie,
Was hallow'd by thy being there,
And where the fruit so holy was,
The birth could no pollution caufe.

²
Yet, in obedience to thy Law,
Her Purifying rites were done
That we might learne to stand in awe,
How from thine ordinance we runne;
For, if we disobedient be
Vnpurified Soules haue we.

³
Oh, keepe vs Lord, from thinking vaine,
What by thy Word thou shalt command:
Let vs be sparing to complaine,
On what we doe not vnderstand;

K

And

And guide thy *Church*, that Shee may still
Command according to thy will.

⁴
Vouchsafe, that with one ioynt-consent
Wee may thy praises euer sing :
Preferue thy *Scamelsē Roabe* vnrent,
For which, so many, *Lots* doe sing.
And grant, that being purifi'de
From Sinne, we may in loue abide.

⁵
Moreover, as thy *Mother* went
(That holy and thrife blessed *Maid*)
Thee in thy Temple to present,
With perfect humane flesh arraide :
So, let vs offer'd vp to Thee,
Replenisht with thy Spirit be.

⁶
Yea, let thy *Church*, our *Mother* deare,
(Within whose wombe new-borne we be)
Before thee at her time appeare,
To give her Children vp to Thee ;
And take for purified things,
Her, and that *Offring* which she brings.

The first day of *Lent*.

THE obseruacion of Lent is a profitable institution of the Church, not abridging the Christian libertie of meates, but intended for a meanes to keepe to set the spirit at libertie from the flesh. And therfore this Fast confiseth, not altogether in a formall forbearance of this or that food, but in a true mortification of the body. For, abstinence from flesh onely (wherein we ought to be obedient afo to the higher powers) more tendeth to the encrease of plentie and well ordering things in the Common-wealth, then to a spirituall

rituall Discipline. Because, it is apparant wee may pamper our selues, as well with what is permitted, as with what is forbidden. This commendable obseruation (which every man ought to obserue, so far forth as he shall be able, and his spirituall necessities require) was appointed; partly to commemorate our Sauours miraculous fasting, whereby hee satisfied for the glutonie of our first Parents; And (at this season) partly to coole our wanton blood, which at this time of the yeare is aptest to bee inflamed with euill concupisances: and partly also, to prepare vs the better, both to meditate the passion of our Sauour, which is alwaies commenmorated about the end of Lent, and, to fit vs to receive the blessed Sacrament of his last Supper, to our greater comfort.

SONG LI.

Sing this as the 44. Song.

¹
Thy wondrous Fasting to record,
And our rebellious flesh to tame,
A holy Fast to thee, Oh Lord,
We haue intended in thy name :
Oh sanctifie it wee thee pray,
That wee may thereby honour Thee ;
And, so dispose vs, that it may
To our aduantage also be.

²
Let vs not grudgingly abstaine ;
Nor secretly the Gluttons play ;
Nor openly, for glorie vaine,
Thy *Churches* ordinance obey :
But, let vs fast as thou haft taught,
Thy rule obseruing in each part,
With such intentions as we ought,
And with true singlenesse of heart.

³
So, thou shalt our *Deuotions* bleisse,
K 2

And

And make this holy *Discipline*
 A meanes that longing to supprese,
 Which keeps our will to croise to thine :
 And though our strictest *Fastings* faile,
 To purchase (of themselves) thy Grace ;
 Yet they, to make for our auaille,
 By thy desernings shall haue place.

True *Fasting* helpefull oft hath beene,
 The wanton flesh to mortifie ;
 But, takes not off the guilt of sinne ;
 Nor, can we merit ought thereby :
 It is thine *Abstinence*, or none,
 Which merit fauour for vs must ;
 For, when our glorioust workes are done ;
 We perish, if in them we trust.

The *Annuntiation of Mary*.

THE Church hath dedicated this Day to memorise the *Annuntiation of the blessed Virgin S. Mary*, who was about this time of the years saluted by the Angell Gabriel : and we ought to sanctifie it with praising God for that unexpressable mysterie of our Sauours Conception, which was the happy newe the holy Angell brought unto his Mother. Nothing in the World is more worthy to be spoken of then this fauour ; and yet nothing more unspakeable.

SONG LII.

Sing this as the 44. Song.

O vr hearts, oh blessed God encline,
 Thy true affection to embrace,
 And that humilitie of thine

Which

Which for our fakes vouchsafed was.
 Thy Goodneffe teach vs to put on,
 As with our Nature thou wert clad,
 And so to minde what thou haft done,
 That we may praise Thee, and be glad.

2

For, thou not onely heldſt it meet,
 To ſend an Angell from aboue,
 An humble Maide on earth to greet,
 And bring the meffage of thy loue ;
 But, laying (as it were) aside
 Thoſe glories none can comprehend,
 (Nor any mortall cies abide)
 Into her Wombe thou diſt descend.

3

Beſtow thou alſo thy respect,
 On our deſpis'd and low degree ;
 And Lord, oh doe not vs neglect,
 Though worthy of contempt we be.
 But, through thy Meſſengers prepare,
 And hallow to our hearts, we pray,
 That (thou conceiued being there)
 The Fruites of Faſh bring forth we may.

Palme Sunday.

Palme Sunday is ſo called, by reaſon it was upon that day, in which Iefus riding to Ierusalem (according to the Prophets) the people ſtrowed the way for him with their Garments, and the Branches of the Palme-tree. And indeed, it was in a manner the day of Proclaiming him King, as the Friday following was the day of his Coronation. Worthily therefore it is commemorated. And manie excellent Mysterieſ are thereby brought to remembrance, which but for this Anniuuerſarie, moſt would forget, and manie perhaps never come to know.

K 3

SONG.

SONG LIII.

Sing this the third Song.

1

WHen *Iesu* to *Ierusalem*,
 (And there to suffer) rode ;
 The people all the way for him,
 With *Palme* and Garments strow'd.
 And though he did full meekly ride,
 And poorely on an *Affe*,
Hosanna to the King, they cride,
 As he along did passe.

2

His glorie, and his royll right
 (Eu'n by a power diuine)
 As if in worldly pomps despight,
 Through pouerty did shine :
 And though the greater fort did frowne,
 He exerciz'd his power,
 Till he himselfe did lay it downe,
 At his appointed houre.

3

Possession of his *House* he got ;
 The Merchants thence expel'd ;
 And, though the *Priests* were mad therat,
 His Lectures there he held.
 Oh ! how shoud any be so dull,
 To doubt who this might be !
 When they did things so wonderfull,
 And workes so mightie see.

4

Lord, when to vs thou drawest nigh,
 Instruct vs Thee to know ;

And

And to receiue Thee ioyfully,
 How meane so e're in shew :
 Yea, though the rich, and Worldly wife,
 When we thy praises sing,
 Both Thee and vs, therefore, despise,
 Be thou approu'd our *King*.

Thursday before Easter.

*A*s upon this Day our blessed Sauiour, eating the Passeouer with his Disciples, Instituted the blessed Sacrament of his Last Supper. Afterward hee washed their feet; prayed for them, and all the fauill generation; instructed them; comforted them; warned them of what shoulde come to passe, both concerning themselves & his own death & Resurrection; promised to send them a Comforter, & expressed many other excellent things for the confirmation of their faith. Then departing to a Garden, he praying, fell into his most bitter Agonie; which having overcome, he was that night betrayed and forsaken of all his Disciples. In commemoration of which passages, the Church holds this yearly assembly, that our pious affections towards our Redeemer, may be stirred up to his glory and our comfort.

SONG. LIV.

Sing this as the ninth Song.

¹
 A Holy Sacrament this day,
 To us thou didst, oh *Lord*, bequeath ;
 That by the same preserue we may
 A blest Memoriall of thy Death :
 Whereof, oh let vs so partake,
 We may with Thee one Body make.

²
 Thy Holy Supper being done,
 (The last which thou vouchsafedst here)

K 4

By

By Thee, the feet of eu'ry one
 Of thy Disciples washed were ;
 To which humilitie of thine,
 Our haughtie minds doe thou encline.

³
 The rest of that day thou didst vse,
 To pray, to comfort, and aduise,
 None might (when thou wert gone) abuse
 Thy Friends, or make of them a prize ;
 Yet, when thy pleasure thou hadst said ;
 By one of thine thou wert betraide.

⁴
 And lo, that night they all did fie,
 Who sat so kindly by thy side ;
 Eu'n he, that for thy loue would die,
 With Oaths and Curses thee deni'd :
 Which to thy Soule more nigh did goe,
 Then all the wrongs thy Foes could doe.

⁵
 Sweet *Iesu* teach vs to conceiue,
 How neare vnto thy heart it strooke,
 When thy *Beloued* Thee did leaue,
 And thou didst backe vpon him looke ;
 Wee may hereafter nigh Thee keepe,
 And for our past denials weepe.

⁶
 Yea, let each passage of this day,
 Within our hearts be grauen fo,
 That minde them we for euer may,
 And still thy promise trust vnto :
 So our affections shall to thee
 In life and death vnchanged be.

Friday

Friday before Easter.

THIS Day wee commemorate the insufferable Passion of Iesus Christ, our blessed Redemer; who was at this season of the year desightfully crucified by Pilate, and the lewes. Every day we ought seriously to think upon it by our selues: But this day wee ought to meete about it in the publicke Assemblies, that we might prouoke each other to compunction of heart, to renew the memorie of it; and to moue those that haue not yet taken notice therof, to come along with us to heare the story of his unmatched sorrow, who for the loue of vs tooke upon himselfe those punishments which our wickednesse deserved.

SONG. L V.

Sing this as the 24 Song.

VOV that like heedlesle Strangers passe along,
As if nought here concerned you to day :
Draw nigh and heare the saddest Paslion Song,
That euer you did meet with in your way :
So sad a Storie ne're was told before,
Nor shall there be the like for euermore.

2

The greatest *King* that euer wore a Crowne,
More then the basest *Vassall* was abus'd ;
The truest *Louer* that was euer knowne,
By them he lou'd was most vnkindly vs'd :
And he that liu'd from all transgressions cleare,
Was plagu'd for all the finnes that euer were.

3

Eu'n they, in pitty of whose fall he wept,
Wrought for his ruine, whilst he fought their good ;
And watched for him when they should haue slept,

That

That they might quench their malice in his blood :
 Yet (when their bonds frō him he could haue thrown)
 To faue their liues, he daign'd to lose his owne.

4
 Thoſe, in whose hearts compassion ſhould haue beene,
 Infuſted o're his poore affliſted ſoule ;
 And thoſe that nothing ill in him had ſeene,
 (as guiltie) him accuſ'd of treaſon foule :
 Nay, him (that neuer had one idle thought)
 They, for blaſpheming, vnto Iudgment brought.

5
 Where ſome to aſke him vaine demands begin,
 And ſome to make a ſport with him deuife :
 Some, at his anſwers and behauour grinne ;
 And ſome doe ſpit their filth into his eies :
 Some glue him blows, ſome mocke, and ſome reuile :
 And he (*Good heart*) ſits quiet all the while.

6
 Oh, that where ſuſh a throng of men ſhould be,
 No heart was found ſo gentle to releant !
 And that ſo good and meeke a *Lambe* as he,
 Should be ſo vs'd, and yet no teare be ſpent !
 Sure, when once malice fills the heart of man,
 Nor ſtone nor ſteele can be ſo hardned than.

7
 For, after this, his cloaſths from him they ſtript ;
 And then, as if ſome *Slave* this *Lord* had beene,
 With cruell Rods and Scourges him they whipt,
 Till wounds were ouer all his body ſeene :
 In purple clad, and crowned too with thorne
 They fet him forth, and honourd him in ſcorne.

And

8

And when they saw him in so sad a plight,
 As might haue made a flintie heart to bleed,
 They not a whit recanted at the sight ;
 But in their hellish fury did proceed :

Away with him, away with him, they said,
And Crucifie him, Crucifie him, cride.

9

A *Croffe* of Wood that huge and heauy was,
 Vpon his bloodie shoulders next they lay ;
 Which onward to his *Execution place*,
 He carri'd, till he fainted in the way :
 And when he thither weake and tyred came,
 To give him rest, they nail'd him to the fame.

10

Oh ! could we but the thousandth part relate,
 Of those Afflictions which they made him beare,
 Our hearts with passion would dissolute therat,
 And we should sit and weepe for euer heare ;
 Nor shoud we glad againe hereafter be,
 But that we hope in glory him to see.

11

For, while vpon the *Croffe* he pained hung,
 And was with soule-tormentings also grieu'd ;
 (Farre more then can be told by any tongue,
 Or, in the hearts of mortalls be conceiu'd)
 Thoſe, for whose fake he vnderwent ſuch paine,
 Reioyc't therat, and held him in difdaine.

12

One offer'd to him Vinegar and Gall ;
 A ſecond did his Pious Workes deride ;
 To dicing for his Roabs did others fall ;

And

And many mock't him when to God he cride :
 Yet he, as they his paine still more procur'd,
 Still lou'd, and for their good the more endur'd.

¹³
 But though his matchleſſe *Love* immortall were,
 It was a mortall Body he had on,
 That could no more then mortall Bodies beare ;
 Their malice therefore did preuaile thereon :
 And loe, their vtmost furie hauing tri'de ;
 This *Lambe of God* gaue vp the Ghost and di'de.

¹⁴
 Whose Death, though cruell unrelenting Man,
 Could view, without bewailing or affright ;
 The *Sunne* grew darke, the *Earth* to quake began ;
 The *Temple Vaile* did rend afunder quite :
 Yea, hardeſt *Rocke* therewith in pieces brake ;
 And *Graues* did open, and the *Dead* awake.

¹⁵
 Oh therefore, let vs all that preſent be,
 This *Innocent*, with mooued ſoules embrace :
 For, this was our *Redeemer*, this was hee,
 Who thus for our vnkindneſſe vſed was ;
 Eu'n *Hee*, the cursed *Iewes* and *Pilate* flew,
 Is He alone of whom all this is true.

¹⁶
 Our finnes of *Spight*, were part of thoſe that day,
 Whose cruell *Whips* and *Thornes* did make him ſmart ;
 Our *Lufſ* were thoſe that tir'd him in the *Way* ;
 Our want of *Love* was that which pierc't his *Heart* :
 And ſtill when we forgot, or ſleight his paine,
 We crucifie and torture him againe.

Easter

Easter Day.

This Day is solemnized in memorall of our Sauiours blessed Resurrecciōn from the dead. Vpon which (as the Members with their Head) the Church began her ioyfull triumph over Sinne, Death, and the Druell: And hath therefore appointed, that to record this Myterie, and to stir vp thankefull reioycinge in our hearts, there should be an annuall Commemoration therof: And that we might in charitable Feasts and Christian glee, expresse the ioy of our hearts, to the Glorie of God, to the Comfort of our Brethren, to the encrease of Charitie one towards another, and to the confirmation of a true ioy in our selues.

SONG. LVI.

Sing this as the 44. Song.

¹
*This is the Day the LORD hath made,
 And therein ioyfull we will be;
 For, from the blacke infernall shade,
 In triumph backe return'd is He:
 The fnares of Satan, and of Death,
 He hath victoriouly vndone,
 And fast in Chaines he bound them hath,
 His Triumph to attend vpon.*

²
*The Graue, which all men did detest,
 And held a Dungeon full of feare,
 Is now become a Bed of rest,
 And no such terours finde we there.
 For, Iesus Christ hath tooke away
 The horrour of that loathed Pit;
 Eu'n euer since that glorious Day,
 In which himselfe came out of it.*

His

3

His *Mockings*, and his bitter *Smarts*,
He to our praiſe and eaſe doth turne,
And all things to our ioy conuarts,
Which he with heauie heart hath borne :
His *broken Fleſh* is now our Food ;
His *Blood* he ſhed, is euer ſince (good
That *Drinke*, which doth our Soules moſt
And that which ſhall our foulneſſe cleaſe.

4

Thoſe *Wounds* ſo deepe, and torn ſo wide,
As in a *Rocke*, our ſhelters are ;
That, which they pierced through his ſide
Is made a *Doue hole* for his *Deare* ;
Yea, now we know, as was foretold,
His Fleſh did no corruption ſee ;
And that *Hell* wanted ſtrength to hold
So strong, and one to bleſt as He.

5

Oh, let vs praiſe his *Name* therefore,
(Who thus the vpper hand hath wonne)
For, we had elſe, for euermore
Beene loſt, and vtterly vndone :
Whereas this Fauour doth allow,
That we with boldneſſe thus may ſing ;
Oh Hell, where is thy conqueſt now ?
And thou (oh Death) where is thy ſting ?

Ascencion Day.

A
fter Iefua Christ was riſen from the dead, and had many times ſhowed
himſelfe unto his Discipiles, he was liſted from among them, and they
beheld

beheld him ascending up into Heaven, till a Cloud took him out of their sight: In memorie of which Ascencion, and to praise God for so exalting the humane Nature to his owne glorie, and our aduantage, the Church worthily celebrated this Day, and hath commended the obseruation therre-of to her Children.

SONG LVII.

Sing this as the third Song.

TO GOD, with heart and cheerefull voice,
 A *Triumph-Song* we sing ;
 And with true thankefull hearts reioyce,
 In our *Almighty King* ;
 Yea, to his Glory we record,
 (Who were but dust and clay)
 What honour he did vs afford,
 On his *Ascending Day*.

²
 The *Humane Nature*, which of late,
 Beneath the *Angells* was ;
 Now raised from that meaner state,
 Aboue them hath a place :
 And at *Mans* feet all Creatures bow,
 Which through the whole world be ;
 For, at *GODS* right-hand throane now,
 In Glory sitteth *He*.

³
 Our LORD, and *Brother*, who hath on
 Such Flesh, as this we weare,
 Before vs vnto heauen is gone,
 To get vs places there ;
Captiuie was *Captiu'd* then,
 And he doth from aboue

Send

Send ghostly presents downe to men,
For tokens of his *Loue*.

4
Each *Dore* and Euerlasting *Gate*,
To him hath lifted beene ;
And in a glorious wife therat,
Our *King* is entred in ;
Whom if to follow we regard,
VVith eafe we safely may ;
For, he hath all the meanes prepar'd,
And made an open way.

5
Then follow, follow on apace,
And let vs not forgoe
Our *Captaine*, till we win the place,
That he hath scald' vnto :
And for his Honour, let our voice
A shout so heartie make,
The *Heau'ns* may at our mirth reioyce,
And *Earth* and *Hell* may shake.

Pentecost, or Whitsunday.

After our Sauiour was ascended, the fiftieth day of his Resurrection, and
A iust at the Iewes Feast of Pentecost, the Holy Ghost (our promised
Comforter) was sent downe upon the Disciples assembled in Ierusalem, ap-
pearing in a visible forme, and miraculously filling them with all manner of
spirituall gifts, and knowledge, tending to the diuine worke they had in hand:
Whereby, they being formerly weake, and simple men, were immediately en-
abled to resist all the powers of the kingdome of Darknesse, and to lay those
strong foundations, upon which the Church now standeth, both to the glory
of GOD, and our safety. In remembrance therefore of that great miracu-
lous mysterie this Day is solemnised.

SONG.

SONG. LVIII.

Sing this as the third Song.

Exceeding faithfull in thy VVord,
 And iust in all thy waies,
 VVe doe acknowledge thee, oh L O R D,
 And therefore glorie thee praife :
 For, as thy promise thou didst passe,
 (before thou went'ft away)
 Sent downe thy *Holy-Spirit* was,
 At his appointed day.

²
 VVhile thy *Disciples* in thy Name,
 Together did retire,
 The *Holy-Ghost* vpon them came,
 In *Cloudes Tongues* of Fire,
 That in their calling they might be
 Confirmed from *above*,
 As thou wert when he came on thee,
 Descending like a *Doue*.

³
 Whereby thofe men that simple were,
 And fearefull till that howre,
 Had knowledge at an instant there,
 And boldnesse arm'd with powre ;
 Receiuing gifts so manifold,
 That (ince the world begun)
 A wonder seldome hath beene told,
 that could exceed this one.

⁴
 Now also, blessed *Spirit*, come ;
 Vnto our Soules appeare :

L

And

And of thy Graces showre thou some
 On this *Assembly* here :
 To vs thy *Doue-like* meekenesse lend,
 That humble we may be,
 And on thy siluer wings ascend,
 Our Sauour *Chriſt* to see.

5

Oh, let thy *Clouen-tongues*, wee pray,
 So rest on vs agen,
 That both thy truth confesse we may,
 And teach it other men.
 Moreouer, let thy heauenly *Fire*
 (Enflamed from aboue)
 Burne vp in vs each vaine desire,
 And warme our hearts with loue.

6

Vouchsafe thou likewife to bestow
 On vs thy sacred *Peace*,
 We stronger may in vniōn grow,
 And in debates decrease ;
 Which *peace*, though many yet contemne,
 Reformed let them be,
 That we may (*Lord*) haue part in them,
 And they haue part in thee.

Trinity Sunday.

After Arius and other Hereticks had broched their damnable Fancies, whereby the Faith of many concerning the Mysterie of the blessed Trinity was shaken, divers good men laboured in the rooting out of those pestilent Opinions : And it was agreed upon by the Church, that some particular Sunday in the yeare should be dedicated to the memorie of the holy Trinity,

nitie, and called Trinitie Sunday, that the name might give the people occasion to enquire after the Mysterie. And moreover (that the Pastor of each general congregation might be yearly remembred to treat therof as necessarie required) certaine portions of the Holy Scripture proper to that end were appointed to be read publickely that Day. In some Countries they observed this institution on the Sunday next before the Advent; and in other places the Sunday following Whitsunday, as in the Church of England.

SONG. LIX.

Sing this as the ninth Song.

Those, oh, thrise holy *Three in one*,
Who feeke thy Nature to explaine,
By rules to humane Reason knowne,
Shall find their Labour all in vaine;
And in a Shell they may intend,
The Sea as well to comprehend.

2

What therefore no man can conceiue,
Let vs not curios be to know ;
But, when thou bid'st vs to beleue,
Let vs obey, let *Reason* goe :
Faith's obiects true and surer be,
Then those that *Reason's* eyes doe see.

3

Yet, as by looking on the *Sunne*,
(Though to his substance we are blinde)
And by the course we see him runne,
Some *Notions* we of him may finde :
So, what thy *Brightnesse* doth conceale,
Thy *Word*, and *Workes* in part reueale.

4

Most glorious *Essence*, we confess

L 2

In

In Thee (whom by our faith we view)
 Three *Persons*, neither moe nor leffe,
 Whose workings them distinctly shew :
 And sure we are, thofe *Persons Three*
 Make but one GOD, and thou art Hee.

5
 The *Sunne* a *Motion* hath we know,
 Which *Motion* doth beget vs *Light* ;
 The *Heat* proceedeth from thofe *two*,
 And each doth proper acts delight :
 The *Motion* drawes out Time a *Line*,
 The *Heat* doth warme, the *Light* doth shine.

6
 Yet, though this *Motion*, *Light*, & *Heate*,
 Distinctly by themſelues we take ;
 Each in the other hath hisfeat,
 And but one *Sunne* we ſee they make :
 For, whatoe're the *One* will doe,
 He workes it with the other *two*.

7
 So, in the *God-head* there is knit
 A wondrous threefold *True-loue-knot*,
 And perfect *Vnion* fastens it,
 Though flesh and blood perceiue it not ;
 And what each *Person* doth alone,
 By all the *Trinitie* is done.

8
 Their *Worke* they ioynly doe purſue,
 Though they their *Offices* diuide ;
 And each one by himſelfe hath due
 His proper *Attributes* beſide :

But

But one in *Substance* they are still
In *Virtue* one, and one in *Will*.

⁹
Eternall all the *Persons* bee,
And yet *Eternall* ther's but *One* ;
So likewise *Infinite* all three,
Yet *Infinite* but *One* alone :
And neither *Person* aught doth misse,
That of the Godheads *essence* is.

¹⁰
In *Vnitie* and *Trinitie*,
Thus, oh *Creator*, we adore
Thy euer-praised *Deity*,
And thee confesse for euermore,
One *Father*, one *begotten Sonne*,
One *Holy-Ghost*, in *Godhead* one.

Sunday in generall.

SVnday is our *Naturall Appellation*, the *Sabbath* the *Hebrewe Tearme*,
and the *Lords-day* the *Christian Name*, whereby we entitle Gods *Sear-*
uenth-day ; And (if wilfull affection be avoided) either *Name* is allow-
able. It is a portion of Time sanctified by God, immediately upon the *Worlds*
creation, and by the *Divine Law* dedicated to be perpetually observed to the
honour of our *Creator* : And though some thing accidentally pertinent to the
observation therof, hath bin changed ; yet, that which is *essentiall therunto* is for
ever immutable. Our *Saviour* hath by his *Resurrection* hallowed for us that
which we now observe in stead of the *Isruih Sabbath* ; which being the day
whereupon he rested in the *Grave*, the *observation* thereof, and of all other
Iewish Ceremonies was buried with him : because they were to continue but
till the accomplishment of those things whereof they were *Types*. This is
that day wherein our *Redeemer* began (as it were) his *Eternall rest*, after
he had finisched the *worke* of our *Reparation*, and conquered *Death*, the *last*
that was to be destroyed. This Day we ought therefore to sanctifie according
to

to Gods first Institution: not Lewishly, that is, by a strict or mere outward abstaining from the servile works of the body only, according to the Letter: but Christianly; to wit, in Spirit and Truth, both inwardly and outwardly, so recreating our bodies and Souls, that we may with a sanctified pleasure (and as much as may be without weariness) spend that Day to the Glory of God, according to his Command and his Churches direction; even to the use of bodily labours and exercizes, whensover (without respect to sensuall or covetous ends) a rectified Conscience shall perswade us, that the Honour of God, the Charite we owe our Neighbours, or an unfeigned conscience requires them to be done.

SONG. LX.

Sing this as the 44 Song.

SIxe daies, oh LORD, the world to make,
And fet all Creatures in array,
Was all the leasure thou would'st take,
And then did'st rest the Seuenth day:
That day thou therefore hallowed hast,
And rightly by a Law Diuine;
(Which till the end of time shall last)
The seauenth part of time is thine.

2

Then, teach vs willingly to giue
The tribute of our daies to Thee;
By whom we now both moue, and liue,
And haue attain'd to what we be.
For, of that *Re/*, which by thy word
Thou haft beene pleased to enioyne.
The profit all is ours, oh LORD,
And but the praise alone is thine.

3

Oh, therefore let vs not consent,
To rob thee of thy *Saboth day*;

Nor

Nor rest with carnall *Reſt* content,
But ſanctifie it all wee may ;
Yea, grant that wee from ſinfull ſtrife,
And all thoſe Workes thou doſt deteſt,
May keepe a *Saboth* all our life,
And enter thy *Eternall reſt*.

S. Andrewes Day.

The holy Church celebreateth this Day to glorifie God for that fauour which he vouchafed unto her by the Calling and Ministerie of blaſted Andrew his Apostle, and that by the remembrance of his readingeſſe to follow and preach Chrift, both the honourable and Christian Memoriall due to an Apostle, might be preſerved, and we ſtirred vp alſo to the imitation of his forwardneſſe, in our ſeverall Callings aduancing Gods Honour and Goffell: In which generall ſence euerie the meanel Christian, hath a kind of Apoſtlehip, to build vp not only in himſelfe, but in others alſo the Temple of the Liuing God, and to encreaſe and eſtablish the Kingdome of Chrift.

SONG. LXI.

Sing this as the 44 Song.

AS blessed Andrew on a day,
By fishing did his liuing earne,
Chrift came, and called him away,
That he to fish for men might learne ;
And no delay thereat he made,
Nor queſtions fram'd of his intent,
But quite forſaking all he had,
Along with him, that cal'd, he went.

2

Oh, that we could ſo readie be,
To follow Chrift when he doth call !

And

And that we could forfake, as he,
Those Nets that we are snar'd withall.
Or would this *Fijherman* of men,
(Who set by all he had so light)
By his obedience shewed then,
(And his example) win vs might.

3
But Precepts and Examples faile,
Till thou thy Grace, LORD, adde thereto ;
Oh grant it, and we shall preuaile,
In whatso'ere thou bid'st vs doe :
Yea, we shall then that blisse conceiue,
VVhich in thy seruice we may finde ;
And for thy sake be glad to leaue
Our Nets, and all we haue behinde.

S. Thomas Day.

*T*His Day was set apart by the Church, that it might be sanctified to the
praise of God, for his holy Apostle Saint Thomas, by whose Preaching the
Christian generation was multiplied, and that we might strengthen the be-
liefe we haue of our Sauours undeniabe Resurrection, by taking an yearly
occasion to refresh our memories with that part of the Evangelicall Storie
which mentioneth, both this Apostles doubting, and the confirmation of his
Faith by a sensible demonstration.

SONG. LXII.

Sing this as the ninth Song.

W^Hen *Christ* was risen from the dead,
And *Thomas* of the same was told,
He would not credit it, he sed,

Though

Though he himselfe should him behold,
Till he his wounded hands had eide,
And thrust his fingers in his Side.

²
Which triall he did vndertake,
And *Christ* his frailtie did permit,
By his distrusting, sure to make
Such others as might doubt of it :
So we had right, and he no wrong ;
For, by his weakesnes both are strong.

³
Oh blessed GOD, how wise thou art !
And how confoundest thou thy Foes !
Who their temptations doft conuert,
To worke those ends which they oppose :
When *Satan* seekes our faith to shake,
The firmer he the same doth make.

⁴
Thus whatfo're he tempts vs to,
His disaduantage let it be ;
Yea, make thoſe very finnes we doe,
The meanes to bring vs nearer thee :
Yet, let vs not to ill content,
Though colour'd with a good intent.

S. Stephens Day.

Stephen was one of the ſeven Deacons mentioned Act. 6. and the firſt Martyr of Iefus Christ, whose Truth having powerfully maintained by diſpute, he conſtantly ſealed it with his Blood. The Church therefore hath ap- pointed this Anniverarie in remembrance thereof, that ſo God might perpe- tually be glorified for the ſame, and the Storie of his Martyrdome the oft- ner mentioned, to the encouragement and diuination of other men in their Tryals.

SONG.

SONG LXIII.

Sing this as the 4. Song.

LORD, with what zeale did thy first *Martyr* breath
 Thy blessed truth to such as him withstood !
 With what stout mind embrased he his death !
 A holy witnesse sealing with his blood !
 The pralfe is thine, that him so strong did'st make
 And blest is he, that died for thy sake,

2

Vnquenched loue in him appear'd to be,
 When for his murth'rous Foes he did entreat :
 A piercing eie, made bright by Faith had he ;
 For he beheld thee in thy Glorie set ;
 And so vnmoo'd his patience he did keepe,
 Hee di'de, as if he had but falne a sleepe.

3

Our luke-warme hearts with his hot Zealt enflame,
 So Constant, and so Louing let vs be ;
 So let vs liuing glorifie thy Name ;
 So let vs dying fixe our Eies on Thee :
 And when the sleepe of death shall vs o'retake,
 With him to Life eternall vs awake.

S John the Euangelist

THIS Day is celebrated by the Church to praise God for his blessed Euangelist and beloved Disciple S. John, who hath been an admirable Instru-
 ment of his Glorie and the Churches Instruction. For, the Mysterie of the
 Sacred Trinity, and the Diuinitie of Christ, is by him most plainly express
 in his Writings, among many other great Mysterie, and excellent Doctrines
 concerning our Redemption, for which we are bound particularly to honour
 God, and worthily stirred up thererunto, by this Annually Commemoration.

SONG.

SONG LXIV.

Sing this as the 44 Song.

Each vs by his example LORD,
 For whom we honour thee to Day,
 And grant, his witness of thy *Word*,
 Thy *Church* enlighten euer may :
 And as belou'd, oh *Christ*, he was,
 And therefore leaned on thy breast ;
 So let vs also in thy Grace,
 And on thy Sacred bosome rest.

²
 Into vs breath that *Life* Diuine,
 Whose Testimoniē he intends ;
 About vs cause thy *Light* to shine,
 That which no *Darkneſſe* comprehends :
 And let thy euer-blessed *Word*,
 Which all things did create of nought,
 Anew create vs now, oh LORD,
 Whose ruine sin hath almost wrought.

³
 Thy holy *Faith* we doe profesſe,
 Vs to thy *Fellowhip* receiuē ;
 Our finnes we heartily confesse,
 Thy pardon therefore let vs haue :
 And as to vs thy *Seruant* giues
 Occation thus to honour Thee ;
 So also, let our *Words* and *Lives*,
 As Lights and Guides to others be.

Innocents

Innocents Day.

King Herod understanding that a King of the Iewes was borne in Bethlem-Judah (and fearing that by him he might be dispossed) hee murthered all the young Infants of that Circuit, in hope among them to have slaine Iesus Christ, but he was sent into Egypt by Gods speciall appointment, and so the Tyrants furie proued vaine. In honour therefore of the Almigh-
ties Providence, the Church celebrateth this Day, to put vs in mind also, how vainly the Deuill and his members rage against Gods Decree, and that the cruell slaughter of those poore Infants may never be forgotten, which, in a large sense, may be called a Martyrdome; as in the generaltie of the cause (being for Christ) and in the passion of the bodie, though not in the intention of the mind. And so in proper sense doth S. Stephen hold still the place of the first Captaine of that Band.

SONG. LXV.

Sing this as the 44. Song.

THAT rage whereof the *P/alm* doth say,
Why are the Gentiles growne so mad?
Appeard in part vpon that day,
When Herod slaine the *Infants* had ;
Yet (as it faith) they storm'd in vaine ;
(Though many *Innocents* they flew)
For, *Christ* they purpos'd to haue slaine,
Who all their Counfels ouerthrew.

²
Thus still vouchsafe thou to restraine
All Tyrants, LORD, pursuing thee ;
Thus let our vast desires be slaine,
That thou maist liuing in vs be :
So, whil'st we shall enjoy our breath,
VVe of thy loue our Songs will frame ;

And

And with those *Innocents*, our death
Shall also glorifie thy *Name*.

³
In *Type* those Many di'de for *One* ;
That *One* for many moe was flaine ;
And what they fel in *Act* alone,
He did in *VVill* and *Act* sustaine.
LORD grant, that what thou hast decreed
In *Will*, and *Act* we may fulfill ;
And, though we reach not to the *Deede*,
From vs, oh GOD, accept the *VVill*.

The Conuersion of S. Paul.

Saint Paul, as appeares Act. 9, having been a great Persecutor of the Christian Faith before his Conuersion, was extraordinarily called to embrace the same Profession, even as he proceeded in a iourney purposelie undertaken to supprese the Truth : and so of a Woulfe became afterward a Pastor, and the most laborious Preacher of Iesus Christ : Which Mercie of God that we may still remember it to the praise of his *Name*, and our owne comfort, the Church hath appointed an yearly Commemoration thereof.

SONG LXVI.

Sing this as the 44. Song.

Ableft Conuersion, and a strange
VVas that, when *Saul* a *Paul* became :
And, LORD, for making such a change,
VVe praise and glorifie thy *Name*.
For, whilst he went from place to place,
To perfecute thy *Truth* and *Thee* ;
(And running to perdition was)
By powfull Grace cal'd backe was he.

VVhen

2

VVhen from thy Truth we goe astray,
(Or wrong it through our blinded zeale)
Oh come, and stop vs in the way,
And then thy VVill to vs reueale ;
That *Brightnesse* shew vs from aboue
Which prooues the sensual eie-sight blind :
And from our Eies those *Scales* remoue,
That hinder vs the *Way* to finde.

3

And as thy blessed Seruant *Paul*,
VVhen he a Conuert once became,
Exceeded thy *Apostles* all.
In painfull preaching of thy *Name* :
So grant that those who haue in finne
Exceeded others heretofore,
The start of them in Faith may winne,
Loue, serue, and honour thee the more.

Saint *Matthias*.

MAtthias was the Disciple which was chosen in the roome of Iudas Iscariot; And his Annueraries commanded to be obserued, that it might give vs continuall occasion to praise God for his Justice and Favour: For his Justice shewed in discouering, and not fearing Iudas the Traytore, abusing his Apostleship: For his Favour, declared in electing Matthias a faithfull Pastor of the Church. Moreover, the remembrance of divers other Mysteries are renewed by the obseruation of this Day. And by taking occasion to reade publikely the Storie of Iudas his Apostacie, men are that Day put in minde, to consider what Judgements hang over their Heads, who shall abyse the Diuine calling, &c.

SONG.

SONG LXVII.

W

Hen one among the *Twelve* there was, That did

Thy Grace abuse; Thou left'st him *Lord*, and in

his place, did'st iust *Matthias* chuse;:

So, if a *Traytour* doo remaine
 VVithin thy *Church* to day,
 To grant him true Repentance daigne;
 Or cast him out, we pray.

Though horned like the *Lambe* he shrow,
 Or *Sheepe-like* clad he be,

Let

Let vs his *Dragon* language know,
 And *Woluih* nature see ;
 Yea, cause the *Lot* to fall on thofe,
 The charge of thine to take,
 That shall their Actions well dispose,
 And conscience of them make.

3

Let vs moreouer minde his fall,
 VVhoſe roome *Mathias* got ;
 So to belieue, and feare withall,
 That we forfake thee not :
 For, *Titles*, be they ne're so high,
 Or great, or Sacred *Place*,
 Can no mans Person sanctifie,
 VVithout thy ſpeciall Grace.

Saint Markes Day.

Saint Mark, being one of the four ſainted Euangelifts, by whose Pen the *Goffell* of Ieſus Chrift was recorded ; This day is purpofely appointed, to praife God for thofe glad tydings he brought, and that we might honour him alſo with ſuch a Christian Memoriall, as becommeth the Ambaſſadour of ſo great a King as our Redemeer : Which ciuill honour, due to the Saints of God, it is hoped none will denie them ; nor conſider ſuch Inſtitutions for perſuasions, or to haue been purpoſed to an Idolatrous end.

SONG. LXVIII.

Sing this as the 44. Song.

For thofe bleſt *Pen-men* of thy *Word*,
 VVho haue thy holy *Goffel* writ,
 VVee praife and honour Thee, oh LORD,
 And our beliefe we build on it :

Thofe

Thofe happie Tydings which it brings,
 With ioyfull heart, we doe embrace,
 And prize, aboue all other things,
 That precious token of thy Grace.

2

To purchase what we hope thereby ;
 Our vtmost wealth we will bestow ;
 Yea, we our pleasures will denie,
 And let our liues, and honours goe :
 And, whomsoe're it commeth from,
 No other *Gofpel* we will heare ;
 No, though an *Angel* down should come
 From heau'n, we would not him giue eare.

3

Our Resolutions, L O R D, are such,
 But in performance weake are wee ;
 And the *Deciuers* craft is much ;
 Our *Second* therefore, thou muft be :
 So we affuredly shall know,
 When any *Doctrines* we receiue,
 If they agreeing be, or no,
 To those which we professed haue.

Saint Philip and Iacob.

*This Day is celebrated to the honour of God, and the Christian memoriall
 of the two blessed Apostles, Philip and Iacob : At which time the Church
 taketh occasion to offer to our remembrance such Mysterie, as Christ deliue-
 red unto them, that we might the oftner consider them, receive further
 instruction concerning them, and praise God, both for such his fauour, and
 for those Instruments of his Glorie.*

M

SONG.

SONG. LXIX.

Sing this as the third Song.

To thy *Apollies* thou hast taught,
 What they, oh *Christ*, should doe ;
 And those things which beleue they ought
 Of thee they learned too :
 And that which thou to the hast showne,
 hath beeene disposed thus ;
 They vnto others made it knowne,
 And those haue told it vs.

²
 With them we doe confesse, and say,
 (What shall not be denide)
 Thou art the *Truth*, the *Life*, the *Way*,
 And we in thee will bide :
 By thee, the *Fathers* we haue knowne,
 Whom thou descendest from ;
 And vnto him, by thee alone,
 We haue our hope to come.

³
 For, thou to *Philip* didst impart,
 (Which our beliefe shall be)
 That thou within the *Father* art,
 And that he is in Thee ;
 And saidst, what euer in thy *Name*,
 We shoulde with Faith require,
 Thou wouldest giue eare vnto the same,
 And grant vs our desire.

⁴
 Of thee, oh *LORD*, we therefore craue,
 (Which thou wilst daigne, we know)

The

The good *Believe* which now we haue,
 We never may forgoe ;
 And that the Sacred Truth, which we
 Thy *Word* haue learned from,
 From Age to Age deriu'd may be,
 Vntill thy *Kingdome* come.

Saint Barnabas Day.

THis Day is solemnized in commemoration of Saint Barnabas, a faithfull Disciple of Iesus Christ ; and to honour God for the benefit vouchafed to the Church by his Ministris : For he was a good Man, full of the Holy Ghoft, and of Faith, as Saint Luke testifieth, Act. xi. 24. He was also by the Holy Ghofts immediate appointment (together with Paul) separated for the Ministris of the Gofpel, and confirmed in the Apostolship by the laying on of hands, Act. 13. 2.

SONG LXX.

Sing this as the 44. Song.

THy gifts and graces manifold,
 To many men thou, LORD, hast lent,
 Both now, and in the daies of old,
 To teach them Faith, and to repent :
 Thy *Prophets* thou didst first ordaine,
 And they as *Legats* did appeare ;
 Then cam'st thy *Selfe*, and in thy Traine
Apolles for attendants were.

²

For *Legier* when thou went'ft away,
 The *Holy-Ghoft* thou didst appoint ;
 And here *Successions* till this day,

M 2

Remaine

Remaine of thosē he did annoint ;
 Yea, thou haſt likewiſe ſo ordain'd,
 That to make good what thosē haue taught,
 An *Armie-Royall* was maintain'd
 of *Martyres*, who thy Battels fought.

³
 For *thoſe*, and *Him*, for whom we thus
 Are met, to praife thy *Name* to day,
 We giue thee thanks, as they for vs,
 That ſhould come after them, did pray ;
 And by this duty we declare,
 Our Faith affiures, that they and we,
 (In Times diuided though we are)
 Haue one *Communion* ſtill with Thee.

Saint John Baptiſt.

Iohn, caſed the Baptiſt, was he (as Chriſt himſelfe teſtifieth) who was promised to be ſent before him to prepare his way, Luk. 7. 27. And by his preaching and Baptiſme the People were accordingly prepared to receive him that was to follow. He was the true expeſted Elias, and ſlaine by Herod, for reþroning the Inceſt which the ſaid Herod committed in taking his Brothers Wife : That we might praife God therefore for this Forerunner of our Sauiour (and by his ex ample remember to prouide for his enterainment) the Church hath ſet apart this Day.

SONG. LXXI.

Sing this as the ninth Song.

Becaufie the World might not pretend,
¹
 It knew not of thy *Comming day*,
 Thou didſt, oh *Chriſt*, before thee ſend

A

A *Crier* to prepare thy way :
 Thy *Kingdome* was the Blisse he brought ;
Repentance was the Way he taught.

²
 And, that his *Voice* might not alone
 Informe vs what we should belieue,
 His *Life* declar'd what must be done,
 If Thee we purpofe to receiue :
 His *Life* our patterne therefore make
 That we the courfe he tooke may take.

³
 Let vs not gad to *Pleasures* Court,
 With fruitieſſe Toies to feed the minde ;
 Nor to that *Wilderneſſe* refort,
 Where *Reedes* are *shaken with the winde* :
 But tread the Path he trod before,
 That both a *Prophet* was, and more.

⁴
 Clad in repentant *Cloth of Haire*,
 Let vs, oh *Chrif*, (to feeke out Thee)
 To thofe forfaken *Walker* repaire,
 Which of fo few frequented be ;
 And true *Repentance* fo intend,
 That we our courses may amend.

⁵
 Let vs hereafter feed vpon
 The *Hony* of thy *Word* Diuine ;
 Let vs the Worlds entifements thun,
 Her Drugs, and her bewitching Wine ;
 And on our loynes (fo loofe that are)
 The *Lether-belt* of *Temp'rance* weare.

M 3

Thus

Thus from thy *Crier* let vs learne,
 For thee, sweet *Iesus*, to prepare,
 And others of their finnes to warne,
 How-euer for the same we fare :
 So thou to *VS*, and we to *Thee*.
 Shall when thou commest welcome be.

Saint Peters Day.

WE obserue this Day to the honour of God, and to the pious memorie of his blessed Apoflie Saint Peter, that we may be thereby put in mind to be thankfull for thos continuing favours received by his Minisfry; That Pfakors alio may make him their patterne in discharging the charge Christ committeth unto them; That by considering his weakenesse we may all learne not to presume on our owne strength; And that by his Chriftian example we may be taught to bewaile our escapes with bitter Teares of true Repentance.

SONG. LXXII.

Sing this as the third Song.

How watchfull neede we to become,
 And how devoutly pray,
 That thee, oh LORD, we fall not from,
 Vpon our Tryall Day?
 For, if thy great Apoflie said,
 He would not thee denie,
 Whom he that very night denyad,
 On what shall we relye?
²
 For of our felues we cannot leave
 One pleasure for thy sake;

No,

No, not one vertuous thought conceiue,
 Till vs thou able make :
 Nay, we not onely thee denie,
 When persecutions be ;
 But, or forget, or from Thee flic,
 When peace attends on Thee.

³
 Oh ! let thofe Praiers vs anaile,
 Thou didift for *Peter* daigne,
 That when our Foe shall vs affuile,
 His labour may be vaine ;
 Yea, cast on vs thofe powerfull Eies,
 That mou'd him to lament,
 We may bemone with bitter cries
 Our follies, and repent.

⁴
 And grant, that fuch as Him succeede ;
 For *Paftors* of thy Fold,
 Thy *Sheepe* & *Lambes* may guide & feed,
 As thou appointif they should ;
 By his example speaking what
 They ought in truth to fay,
 And in their liues confirming that
 They teach them to obey.

Saint *James* his Day.

This Day we praise God for his blessed Apostle Saint James, the Son of Zebedeus, who was one of thofe two that deifired of Chrift they might fit at his right-Hand, and at his left, in his Kingdome, as the Golspel for the Day declarereth : And by occation of that ignorant Petition (proceeding from their

their Carnall weakenesse) Christ taught both them, and the rest of the Apostles, and all other Christians also, what Greatnesse best becommeth his Followers; and that we are to tast the Cup of his Passion, before we can be glorified with him: So this holy Apostle did: For he was slaine by Herod, as it is declared in the Epistle appointed for the Day.

SONG. LX III.

Sing this as the 44 Song.

HE that his Father had forfooke,
And followed Chriſt at his commands,
By humane frailtie ouerooke,
For place and vaine preferment stands.
Till by his Maſter he was taught,
Of what he rather ſhould haue care;
How vndiscreetly he had fought,
And what his Servants honours are.

2

Whereby we finde how much adoe,
The beſt men haue this world to leauε;
How, when they *wealth & Friends* forgoe,
Ambitious aimes to them will cleaue:
And ſure this *Angelſen* aspires,
In ſuch men chiefly to reſide,
That haue exilde thoſe bruite deſires,
Which in the vulgar ſort abide.

3

To thee, oh G OD, we therfore pray,
Thy humble minde in vs may dwell;
And charme that *Fiend of Pride* away,
Which would thy *Graces* quite expell:
But of all other, thoſe men keepe,
From this Delusion of the *Foe*,

Who

Who are the *Shepheards* of thy Sheepe,
And shoule each good example shew.

4
For, such as still purfuing be
That greatnes, Which the world respects,
Their seruile baseneffe neither fee,
Nor feele thy *Spirits* rare effects ;
And doubtleſſe, they, who moſt of all
Defcend to ſerue both Thee, and thine,
Are thoſe, who in thy Kingdome ſhall
In ſeates of greateſt glorie ſhine,

Saint Bartholomew.

This Day is consecrated to the honour of God, and the pious memorie of his blessed Apolle Saint Bartholomew, that (as appeareth in the Epistles appointed for the Day) we might take occaſion to praife our Redeemer, for thoſe many wonders which were wrought by his Apolles, to the great encreaſe of the Christian Faith, and open conuincyon of the Churcheſ Adauerſaries.

SONG. LXXIV.

Sing this as the ninth Song.

Exceeding gracious Fauours, L O R D,
To thy *Apolleſ* haſt thou fhowne ;
And many wonders by thy *Word*,
And in thy *Name*, by them were done :
The *blinde* could fee, the *Dumbe* could talke,
The *Deafe* did heare, the *Lame* did walke.
2
They all *Diseaſes* tooke awaie,
The *Dead* to life they did restore ;

Foule

Foule *Spirits* dispossesst they,
And *Preach'd* the *Gospel* to the poore :
The *Church* grew strong, thy *Faith* grew plaine,
Their *Foes* grew mad, and mad in vain.

3
Oh ! let their workers for euer be
An honour to thy glorious *Name* ;
And by thy powre vouchsafe that wee,
(Whom sin makes *deafe*, *blinde*, *dumbe*, and *lame*)
May heare thy *Word*, and see thy *Light*,
And speake thy *Truth*, and walke aright.

4
Each deadly sicknesse of the Soule,
Let thy *Apostles* Doctrines cure :
Let them expell thosse *Spirits* foule,
Which makes vs loathsome and impure,
That we the life of *Faith* may gaine,
Who long time dead in sinne hath laine.

Saint Matthew.

Saint Matthew, otherwise called Levi, was a Publican, that is, a Cutomsgatherer: From which course of Life (being hatefull in those Countries) he was called to the Apostleship, and became also one of the four Euangelists. To his religious memorie therefore, and to honour God, for the fauour vouchsafed (both to him and vs) by his Ministry, this Day is observed by the Churches Authoritie.

SONG. LXXV.

Sing this as the 44 Song.

WHY should vnchristian censures passe
On men, or that which they professe ?

A

A *Publican* S. *Matthew* was,
Yet GOD'S beloued ne're-the-leſſe,
And was elected one of *Chriſt's*
Apoſtles, and *Evangeliſts*.

²
For, GOD doth not a whit respect,
Poſſeſſion, Perſon, or Degree ;
But maketh choice of his Elect,
From euerie ſort of men that be,
That none might of his loue defpare,
But all men vnto him repaire.

³
For thofe, oh let vs therefore pray,
Who feeeme vncalled to remaine ;
Not ſhunning them as caſt away,
GOD'S fauour neuer to obtaine :
For ſome a while neglected are,
To stirre in vs more louing care.

⁴
And for our felues, let vs desire,
That we our *Avarice* may ſhun,
When GOD our ſeruice shall require,
As this *Evangeliſt* hath done,
And ſpend the remnant of our daies,
In fetting forth our *Makers* praise.

Saint *Michael*, and all *Angels*.

This Day we gloriſe God for the vittorie Saint Michael, and his Angels obtained over the Dragon, and his Angels: Whereby the Church is freed from being prouailed againſt by the furious attempts, or malicious accusations of the Devil. This Commemoration is appointed alſo, to minde vs thankſfully

fully to acknowledge Gods mercie towards vs, in the daily ministry of his Angels, who are said to pitch their Tents about his Children, and to defend them from the temptations and mischievous practises of euill Spirits, watching euerie moment for advantage to destroy them: Whiche, if we oftere considered, and how there be Armies of Angels, and Deuils, night and day fighting for vs, and round about vs, we wold become more carefull how we grieved those good Spirits, (who attend vs for our safetie) to the riotyng of them that seeke our destruction. By Saint Michael, who was Prince of the good Angels (and termed by Saint Iude an Arch angel) some underlyng Iesus Christ: For he is indeed the principall Messenger, or Angel of our Satuation, and the chiefe of the Princes, as holy Daniel called him; yea, to him alone this Name Michael (which signifieth, who is like God) doth most properly appertaine, seeing he only is the perfect Image of his Father.

SONG LXXVI.

Sing this as the 44 Song.

TO praise, oh GOD, and honour thee,
 For all thy Triumphs won,
 Assembled here this Day are we,
 And to declare thy Fauours done :
 Thou took'st that great *Arch-Angel's* part,
 With whom in Heau'n the *Dragon* fought,
 And that good Armies Friend thou wert,
 That cast Him, and his *Angels* out :

2

VVhereby we now in safety are,
 Our dangers all secured from ;
 For to encrease thy Glorie here,
 Thy *Kingdome* with great powre is come :
 And we neede stand in dread no more,
 Of that enraged *Fiends* despight,
 Who in thy prefence heretofore
 Accused vs both day and night.

In

In honour of thy blessed *Name*,
 This *Hymne* of thanks we therefore sing ;
 And to thine euerlasting fame,
 Through Heau'n thine endlesse praise shall ring :

VVe praise thee for thy proper might,
 And, LORD, for all those *Angels* too,
 Which in thy Battell came to fight,
 Or haue beene sent thy will to doe.

⁴ For, many of that glorious *Troupe*
 To bring vs *Messages* from Thee,
 From Heau'n vouchsafed haue to stoope,
 And clad in humane shape to bee ;
 Yea, wee belieue they watch and ward,
 About our persons euermore,
 From euill *Spirits* vs to guard ;
 And wee retorne thee praise therefore.

Saint Luke.

This Day we memorise the benefit the Church received by the blessed Evangelist Saint Luke, a Physician both for Soule and body, and the first Ecclesiastical Historiographer : For he was Author, not only of that Gospel which beareth his Name ; but also of that Booke called the Acts of the Apostles, and an Eye-witnesse of most part of that which he hath written, remaining a constant Companion of Saint Paul in his Tribulation. Worthily therefore ought we to honour him with a Christian memoriall, and praise God for the grace vouchsafed vs by his meanes.

SONG. LXXVII.

Sing this as the 44. Song.

IF those *Physitians* honour'd be,
 That doe the bodies health procure ;

Then

Then worthy double praise is He,
VVho can both Soule and Bodie cure.
In life time both waies *Luke* excel'd,
And those *Receipts* hath also left,
Which many Soule-sickke Patients heal'd,
Since from the world he was bereft.

²
And to his honour this beside,
A blessed Witnesse hath declar'd.
That constant he did still abide,
When others from the truth were scar'd :
For which, the glorie, LORD, be thine ;
For of thy Grace those guifts had he,
And thou his Actions did'st encline,
Our profit, and his good to be.

³
By his example therefore, LORD,
Vphold vs, that we fall not from
The true professon of thy *Word*,
Nor by this world be ouercome ;
And let his wholesome doctrine heale
That leaprous sicknesse of the Soule,
VVhich more & more woud on her steale,
And make her languish and grow foule.

Simon and Iude, Apostles.

*T*His Day is dedicated to the praise of God, and the pious memorie of the two blessed Apostles of Iesu Christ, Simon Called Zelotes, or the Cananite, and Iude the Brother of Iames. And in this solemnite we are among other things, principally put in mind of that loue which Christ commandeth to be

*be continued among vs, and of that heed we ought to haue vnto our abiding
in that state of Grace, whereunto God hath called vs, as appeareth in the
Epistole and Gospel appointed for the Day.*

SONG. LXXVIII.

Sing this as the third Song.

¹
NO outward marke we haue to know,
VVho thine, oh *Chriſt*, may be,
Vntill a *Christian loue* doth shew,
VVho appertaines to Thee :
For, *Knowledge* may be reach'd vnto
And formall *Inſtitute* gain'd ;
But till each other loue we doe,
Both *Faith* and *Workes* are faign'd.

²
Loue is the fum of thofe commands,
VVhich thou with thine doſt leauē ;
And for a marke on them it stands,
VVhich neuer can deceaue :
For, when our *Knowledge* Folly turns,
VVhen *Showes* no shew retaine,
And *Zeale* it felfe to nothing burns ;
Then *Loue* ſhall ſtill remaine.

³
By this were thy *Apoules* knit,
And ioyned fo in one,
Their *True-loue-knot* could neuer yet
Be broken nor vndone.
Oh let vs, LORD, receiuēd be,
Into that Sacred *Knot*,

And

And One become with *Them* and *Thee*,
That sin vndoe vs not,

Yea, leſt when we thy Grace posſeſſe,
VVee fall againe away,
Or turne it into wantonnesſe,
Aſſit thou vs, we pray.
And that we may the better finde,
VVhat heede there ſhould be learn'd,
Let vs the fall of *Angels* minde,
As blessed *Iude* hath warn'd.

All Saints Day.

THIS Day the Church hath appointed, that to the praiſe of God & our com-
fort we ſhould commemmorate that excellent Mysterie of the Communion
of Saints: (which is one of the twelue Articles of Christian belief.) And
that (conſidering how admirably the Divine wiſdom hath knit all his Elect
into one Body, for their more perfel: enyng, both of his loue, and the loue
of one another) we might here receive a ſaſt of the plesure we ſhall haue in
the full ſtratiōn of that felicitie, and be ſtirred vp alſo to ſuch muthal loue
and onitie as ought to bee betwixt vs in this life. This is the laſt Saints Day
in the Eccleſiaſtiche Circuite of the year, generally obſervable by the anci-
ent ordinaunce of the Church. And it ſeemeth to haue a Mysterie in it;
ſhewing, that when the Circle of time is come about, we ſhall in one euer-
laſting Holy-day honour that blessed Communion, and Mytſical Bodie,
which ſhall bee made perfel: when all thofe (whom we haue memorized
apart) are united into one; that is, when the Father, the Sonne, the Holy
Ghoſt; the Angells, and all the holy Elect of God ſhall bee incorporated to-
gether into a toyfull, vnpækable, and inseparablie vniōn in the kingdome of
heauen. Whick the Almighty haſten. Amen.

SONG. LXXXIX.

Sing this as the ninth Song.

NO bliffe can ſo contenting prooue,
As vniuersall Loue to gaine,

Could

Could we, with full requiting *Love*,
All mens affections entertaine :

But such a *Love* the heart of man,
Nor well containe, nor merit can.

2

For, though to all wee might be deare,
(Which cannot in this life befall)
Wee discontented should appeare,
Because wee had not hearts for all :
That we might all men loue, as we
Beloued wold of all men be.

3

For, *Love* in louing ioyes as much,
As loue for louing to obtaine ;
Yea, *Love* vnfain'd is likewise such,
It cannot part it selfe in twaine :
The *Rivals* friendship soone is gone,
And *Love* diuided loueth none.

4

Which causeth, that with *Passions* pain'd
So manie men on earth we fee ;
And had not GOD a meanes ordain'd,
This discontent in heauen would be :
For, all the *Saints* would iealous proue
Of GOD'S, and of each others *Love*.

5

But, he whose wisdome hath contriu'd
His *Glorie* with their full *Contents*,
Hath from himselfe to them deriu'd,
This fauour (which that strife preuent)
One Body all his *Saints* he makes,
And for his *Spouse* this *One* he takes.

N

6 So

So, each one of them shall obtaine,
 Full *Loue* from *All*, returning too
 Full *Loue* to all of them againe,
 As members of one bodie doe :
 None iealous, but all striuing how
 Most *Loue* to others to allow.

⁷
 For, as the *Soule* is *All* in *All*,
 And *All* through euery member too ;
Loue in that *Body-Mysticall*
 Is, as the *Soule*, and fills it so ;
 Vniting them to GOD as neare,
 As to each other they are Deare :

⁸
 Yea, what they want to entertaine
 Such ouerflowing *Loue*, as his,
 He will supply, and likewise daigne
 What for his full Delight they misse.
 That he may all his *Loue* employ,
 And they returne his fill of *Joy*.

⁹
 The *Seed* of this content was fowne,
 When GOD the spacious world did frame,
 And ever since the same hath growne
 To be an honour to his *Name* ;
 And when his *Saints* are sealed all,
 This *Mystery* vnfesseale he shall.

¹⁰
 Meane while, (as we in *Landskip* view,
 Fields, Riuers, Cities, Woods, & Seas ;
 And (though but little they can shew)

Doe

Song 79.

191

Doe therewithall our fancies please ;
 Let *Contemplation* mapps contrive ;
 To shew vs where we shall arive.

11

And though our hearts too shallow be,
 That bleft *Communion* to conceiue,
 Of which we shall in Heau'n be free ;
 Let vs on earth together cleave.
 For, those who keepe in *vnion* here,
 Shal know by faith what shal be there.

12

Where all those *Angels* we admir'd ;
 With eu'ry *Saint* since time begun,
 (Whose fight and loue we haue defin'd)
 Shall be with vs conioyned in *One* ;
 And *We* and *They*, and *They* and *Wee*,
 To GOD himselfe espoused be.

13

Oh happy Wedding where the *Guests*,
 The *Bride* and *Brideroom* shall be *One* !
 Where *Songs*, *Embraces*, *Triumphs*, *Feasts*,
 And *Joyes of Loue* are neuer done !
 But, thrice accurst are those that misse
 Their *Garments* when this *Wedding* is.

14

Sweet *Iesu*, seal'd and clad therefore,
 For that great meeting let vs be ;
 (Where *People*, *Tongues*, & *Kinred* more
 Then can be told, attend on Thee)
 To make those shouts of *Ioy* & *Praise*,
 Which to thine honour they shall raire.

N 2

Rogation

Rogation Weeke.

THIS is called Rogation Weeke, being so termed by Antiquity a Rogando, from the publicke Supplications. For, then the Letanie which is full of humble Petitions and entreaties, was with solemn Procesion vsually repeated; because there be about that Seafon, most occasions of publicke Prayer, in regard Princes goe then forth to battaile; the Fruites and hope of plentie are in their blisfome; the Ayre is most subject to contagious Infections; and there is most labouring and traauailing, both by Land, and Sea also from that time of the yeare forward. Which laudable custome (though it bee lately much decayed, and in some Countries abusid from the right end, and mingled with superstitious Ceremonies) is in many places orderly retained, according as the Church of England approneth it; And we yearly make use also of those Procesions, to keepe knowledge of the true bounds of our severall Parishes, for avoyding of strife. And those Perambulations were yearly appointed likewise, that, viewing Gods yearly blessing vpon the Grafe, the Corne, and other fruits of the Earth, wee might bee the more prouoked to praise him.

SONG. LXXX.

Sing this as the 44. Song.

IT was thy pleasure, LORD, to say,
That whatsoeuer in thy *Name*
We prai'd for, as we ought to pray,
Thou wouldest vouchsafe to grant the same.
Oh, therefore we befeech Thee now,
To these our praiers which we make,
Thy gracious eare in fauour bowe,
And grant them for thy mercies sake.

2

Let not the *Seafons* of this Yeare,
(As they their courles doe obserue)
Engender those Contagions here,
Which our transgresions doe deserue:
Let not the *Summer Wormes* impaire
Those

Those bloomings of the Earth, we see ;
 Nor *Blastings*, or di temper'd *Ayre*
 Destroy thofe Fruites that hopefull be.

3

Domesticke brawles expell thou farre,
 And be thou pleas'd our *Coast* to guard,
 The dreadfull sounds of in-brought *War*,
 Within our Confines be not heard :

Continue also here thy *Word*,
 And make vs thankefull (we Thee pray)
 The *Pestilence*, *Dearth*, and the *Sword*
 Haue beeene so long with-held away.

4

And, as we heedfully obserue
 The certaine limits of our Grounds,
 And outward quiet to preferue,
 About them walke our *yeerely Rounds* :

So, let vs also haue a care,
 Our Soules possesions, LORD, to know,
 That no encroacments on vs there,
 Be gained by our subtil Foe.

5

What pleasant *Groues*, what goodly *Fields* !
 How fruitfull *Hils* and *Dales* haue we !
 How sweet an *Ayre* our Climate yelds !
 How stor'd with *Flockes*, & *Heards* are we !

How *Milke* and *Honey* doth or'eflow !
 How cleare & wholsome are our *Springs* !
 How safe from rauenous *Beasts* we goe !
 And, oh how free from *Poysonous* things !

6

For these, & for our Graffe, our Corne ;
 N 3

For

For all that springs from *Blade* or *Bough* ;
 For all thofe *blessings* that adorne
 Or *Wood* or *Field* this Kingdome through :
 For all of theſe, thy praife we ſing,
 And humbly (LORD entreat thee too,
 That Fruit to thee we forth may bring,
 As vnto Vs thy Creatures doe :

7
 So, in the ſweete refreshing ſhade,
 Of thy *Protection* ſitting downe,
 Thofe gracious Fauours wee haue had,
 Relate we will to thy renowne ;
 Yea, other men, when we are gone,
 Shall for thy Mercies honour Thee,
 And famous make what thou haſt done,
 To ſuch as after them ſhall be.

Saint Georges Day.

THIS may be called the Court Holy Day ; for, with vs it is solemnized vpon command, in the Court-royall of the Maieſtie of Great Britaine onely, or in the Families of thofe Knights of the Order, who are conſtraineſt to be abſent from the Solemnitie therre held ; which is vſually on the Day anſiently dedicated to George the Martyr. Newruthelſe, we beleue not that it was he whom they anſiently choſe to be the Patron of the fornamed Order : For, the Relation of him who deliuered the Lady from the Dragon, is only a Chriſtian Allegorie invented to ſet forth the better the Churcheſ deſerterance. Iefus Christ is the true Saint George, and our English tutelarie Saint : Even he that commeth armed upon the White Horſe, Reu. 19. 11. The Dragon he ouerthrows is the Beati, mentioned in the ſame Chapter, and called (a little before) the Dragon with ſeven heads and ten horns : The Lady he deliivers is that woman whom the Dragon perſecutes, Reu. 12. And to the honour of him, I conſcione the moft honourable Order of Saint George to be conſtinued, and this Day conſecrated. Nor is there any irreuerence in impoſing this Name on our Redemeer ; For, George ſignifieth a Husbandman

Husbandman which is a Name or attribute that even Christ applied to his Father, Ioh. 15. 2. My Father (saith he) & Tampyros &c, is the George, or the Husbandman. And indeede, verie proper may this Nation call GOD their George, or Husbandman: For he hath (as it were) mated this Iland with the Sea, walled it with naturall Battwarthes, built Towers in it, planted his Truth here, weeded, dresed, and replenished it like a Garden: And, in a word, evry way done the part of a good Husbandman theron. Howforuer therefore the first occasion of this Dales great Solemnitie seeme but meane (as the beginnings of many Noble inuentiones were) yet I conceiue that Institution to have bene ordaine to weightie and Christian purpyses: Even to oblige the Peeres of this Kingdome by the new and stricke bands of an honourable Order, to imitate their Patrons care ouer his Vineyards; to remember them, that they are the Band-Royall, to whom the Guard thererof is committed; to stir vp in them vertuous emulations; and to shew them, how to make use of their temporall Dignities to the glorie of God. For, besidz many other reverend Officers, there belongeth a Prelate also to their Solemnitie: And me thinke, we shold not imagine, that the Founder of it (being a Christian Prince, affilied by a wife and Religious Councell) would haue so profaned the most excellent Dignitie of the Church, as to make it waite on Ceremonies ordaine for ostentation, or some other vaine ends. More discreetly they deale who apprehend the contrarie; and are not in danger of this Sentence; Euill to him that euill thinketh.

SONG. LXXXI.

Sing this as the third Song.

ALL praise and glorie that we may,
Acribe we, LORD, to Thee,
From whom the Triumphs of this Day,
And all our glories be:
For of it selfe, nor East, nor West,
Doth honour ebbe or flowe;
But as to Thee it seemeth best,
Prefermnts to bestow.

Thou art, oh *Christ*,² that Valiant Knight,

Whose

Whose *Order* we profess,
And that Saint *George*, who oft did fight
For *England* in distresse :
The *Dragon* thou o'rethrew'st is He,
That would thy *Church* deuoure :
And that faire *Lady* (LORD) is she,
Thou fauvest from his power.

³
Thou like a *Husbandman* prepar'd
Our Fields, yea, sowne them hast ;
And, *Knight-like*, with a warlike Guard,
From spoile enclos'd them fast.
Oh daigne, that thofe who in a *Band*
More strict them heretofore,
Are for this *Vineyard* bound to stand,
May watch it now the more :

⁴
Yea grant, since they elected are,
New orders to put on,
And sacred *Hirogliphickes* weare
Of thy great Conquest won ;
That thofe (when they forget) may tell,
Why fuch of them are worne,
And inwardly informe as well
As outwardly adorne :

⁵
That fo their *Christian Knighthood* may
No *Pagan-Order* feeme ;
Nor they, their Meetings passe away,
As things of vaine esteeme ;
And, that we may our triumphs all,
To thy renowne apply,

Who

Who art that *Saint* on whom we call,
When we Saint *Saint George* doe cry.

For publike Deliuерances.

GOD hath vouchsafed unto this Kingdome many publike deliuерances; which ought never to be forgotten; but rather shoule be celebrated by vs as the daies Purim by the Iraelites, Heit. 9. 26. Especially that of the first of Nouember; For the celebration whereof there is a Statute enacted: And it is hoped we shall never neglect, or be ashamed to praise God for that Deliuerie, according to provision made to that purpose. For that, and the like occasions therefore, this Hymne is composed.

SONG. LXXXII.

Sing this as the ninth Song.

With *Isr'el* we may truly say,
If on our side GOD had not been,
Our *Foes* had made of vs their pray,
And we this *Light* had neuer seene:
The *Pit* was digg'd, the snare was laid,
And we with eafe had beene betrai'd.

²

But, they that hate vs vndertooke
A *Plot* they could not bring to passe;
For, he that all doth ouerooke,
Preuented what intended was:
We found the *Pit*, and scapt' the *Gin*,
And saw their *Makers* caught therein.

³

The meanes of helpe was not our owne,
But from the LORD alone it came;

(A

(A fauour vndeserued showne)
 And therefore let vs praise his *Name* :
 Oh, prale his *Name*, for it was He,
 That broke the *Net*, and set vs free.

⁴
 Vnto his honour let vs sing,
 And stories of his Mercy tell ;
 With praises let our *Temples* ring,
 And on our Lips thankegiving dwell :
 Yea, let vs not his loue forget,
 While *Sunne*, or *Moone* doth rise, or set.

⁵
 Let vs redeeme againe the Times,
 Let vs begin to liue anew,
 And not reviue thofe hainous Crimes,
 That dangers past so neare vs drew ;
 Lest he that did his hand reuoke,
 Returne it with a double stroke.

⁶
 A true *Repentance* takes delight
 To minde GOD'S fauours heretofore :
 So, when his *Mercies* men recite,
 It makes a true *Repentance* more ;
 And where thofe vertues doe encrease,
 They are the certaine signes of *Peace*.

⁷
 But where encreasing *Sinnes* we see,
 And to such dulnesse men are growne,
 That sleighted thofe *Protections* be,
 Which GOD in former time hath shown,
 It shall betoken to that *Land*
 Some *Desolation* neare at hand.

Our

Our hearts, oh, neuer harden so,
 Nor let thine Anger so returne ;
 But with desire thy Will to doe,
 For our offences let vs mourne :
 And minde to praise (eu'n teares among)
 Thy *Mercies* in a ioyfull *Song*.

For the Communion.

WE have a custome among vs, that, during the time of administering the blessed Sacrament of the Lords Supper, there is some Psalme or Hymne sung, the better to keepe the thoughts of the Communicants from wandering after vaine obiects: This Song therefore (expressing a true thankesneffe, together with what ought to be our Faith concerning that Mysterie, in such manner as the vulgar capacittie may be capable thereof) is offered up to their Denotion, who shall please to receive it.

SONG. LXXXIII.

Sing this as the third Song.

THAT Favour, LORD, which of thy Grace
 Wee doe receiue to day,
 Is greater then our Merit was,
 And more then praise we may :
 For, of all things that can be told,
 That which least comfort hath
 Is more, then e're deserue we could,
 Except it were thy Wrath.

Yet we, not onely haue obtain'd
 This worlds best gifts of Thee ;
 But thou thy *Fleſh* haſt also daign'd,
 Our Food of *Life* to be :
 For which, ſince vvee no mendes can make,

(And

(And thou requir'st no more)
The Cup of sauing health we take,
 And praise thy *Name* therefore.

³
 Oh, teach vs rightly to receiue,
 What thou doft here bestow :
 And learne vs truly to conceiue,
 What we are bound to know ;
 That such as cannot wade the deepe
 Of thy vnfathom'd *Word*,
 May by thy Grace, safe courses keepe
 Along the shallow *Ford*.

⁴
 This *Mysterie*, we must confesse,
 Our reach doth far exceed ;
 And some of our weake Faiths are leſſe
 Then Graines of *Muſtard Seede* :
 Oh therefore, LORD, encrease it fo,
 VVe Fruit may beare to Thee,
 And that *Implicit* Faith may grow,
Explicit Faith to be.

⁵
 With hands we fee not as with *Eies*,
Eyes thinke not as the *Heart* ;
 But each retaines what doth ſuffize,
 To act his proper part :
 And in the *Body* while it bides,
 The meanest Member ſhares
 That bliſſe, which to the beſt betides,
 And as the ſame it fares :

⁶
 So, if in *Union* vnto Thee,

Vnited

United we remaine,
 The *Faith* of thos that stronger be,
 The weaker shall sustaine :
 Our Christian *Loue* shall that supplie,
 Which we in *Knowledge* misse,
 And humble thoughts shall mount vs hie,
 Eu'n to Eternall blisse.

7

Oh pardon all thos hainous Crimes,
 Whereof we guiltie are ;
 To serue thee more in future times,
 Our hearts doe thou prepare ;
 And make thou gracious in thy sight,
 Both Vs, and this we doe,
 That thou therein maist take delight,
 And we haue loue thereto.

8

No new *Oblation* we deuise,
 For sins prefer'd to be ;
 Propitiatorie Sacrifice
 Was made at full by Thee :
 The Sacrifice of *Thankes* is that,
 And all that thou doft craue ;
 And wee our felues are part of what
 VVe sacrificed haue.

9

VVe doe no groffe *Realities*
 Of *Fleſh* in this conceiue ;
 Or that their proper qualties,
 The *Bread* or *Wine* doe leauie :
 Yet in this holy *Eucharift*,
 VVe (by a meanes Diuine)

Know

Know we are fed with thee, oh *Christ*,
 Receiving *Bread* and *Wine*.

10

And though the outward *Elements*,
 For signes acknowledg'd be,
 W^e cannot say thy *Sacraments*,
 Things onely signall be :
 Because, who e're thereof partakes,
 In those this powre it hath ;
 It either them thy Members makes,
 Or Slaves of *Sinne* and *Death*.

11

Nor vnto those doe we encline,
 (But from them are estrang'd)
 Who yeeld the forme of *Bread* and *Wine*,
 Yet thinkne the *Substance* chang'd :
 For we beleue each *Element*
 Is what it feemes indeed,
 Although that in thy *Sacrament*,
 Therewith on Thee we feede.

12

Thy *Reall Presence* we auow,
 And know it so Diuine
 That carnall Reason knowes not how
 That *Presence* to define :
 For, when thy *Flesh* we feede on thus,
 (Though strange it do appeare)
 Both *We* in *Thee*, and *Thou* in *Us*,
 Eu'n at one instant are.

13

No maruaile many troubled were,
 This Secret to vnfold ;

For,

For, *Mysteries* Faiths Objects are,
Not things at pleasure told.
And he that would by *Reason* found,
What Faiths deepe reach conceiues,
May both himfelfe and them confound,
To whom his rules he leaues.

14

Let vs therefore our Faith erect,
On what thy *Word* doth say,
And hold their knowledge in suspect,
That new foundations lay :
For, such full many a grievous *Rent*
Within thy *Church* haue left ;
And by thy peacefull *Sacrament*,
The *World* of *Peace* bereft.

15

Yea, what thy pledge and seale of *Love*
Was firt ordain'd to be,
Doth great and hatfull Quarrels moue,
VVhere wrangling Spirits be :
And many men haue lost their blood,
(VVho did thy *Name* professe)
Because they hardly understood,
VVhat others would expresse.

16

Oh, let vs not hereafter so,
About meeke *Words* contend,
The while our craftie common *Foe*,
Procures on vs his end.
But if in *Essence* we agree,
Let all with *Love* assay,
A helpe vnto the *Veake* to be,

And

And for each other pray.

¹⁷
Loue, is that blessed Cymment, LORD,
 VVhich must vs re-vnite ;
 In bitter speeches, fire, and fword,
 It neuer tooke delight :
 The VWeapons thofe of *Malice* are,
 And they themselues beguile :
 VVho dreame that such ordained were
 Thy *Church* to reconcile.

¹⁸
Loue brought vs hither, and that *Loue*
 periwades vs to implore,
 That thou all Christian hearts wouldſt moue,
 To feele it more and more ;
 And that *Selfe-will* no more bewitch
 Our mindis with foule debate ;
 Nor fill vs with that malice, which
 Disturbes a quiet ſtate :

¹⁹
 But this eſpecially we craue,
 That perfect Peace may be
 Mong thofe that diſagreed haue,
 In ſhow of *Loue* to Thee ;
 That they with *Vs*, and we with *Them*,
 May Christian Peace retaine,
 And both in New *Ierusalem*
 VVith Thee for euer raigne.

²⁰
 No longer let *Ambitious Ends*,
 Blinde *Zeale*, or cankered *Sight*,
 Thofe *Churches* keepe from being *Friends*,

VWhom

Whom *Love* should fast vnite :
 But let thy *glory* shine among
 Those *Candles*, we pray,
 Wee may behold what hath so long
 Exil'd thy *Peace* away :

21

That thofe, who (heeding not thy *Word*)
 Expect an *Earthly Powre*,
 And vainely thinke ſome Temp'rall *Sword*
 Shall *Antichriſt* deuoure ;
 That thofe may know, thy *Weapons* are
 No ſuch, as they doe fraigne,
 And that it is no *Carnall warre*,
 Which we muſt entartaine.

22

Confefſors, Martyres, Preachers ſtrike
 The *Blowes* that gaine this *Field* :
Thankes, Prayre, Inſtructions, and the like,
 Thofe Weapons are they weild :
Long ſuffring, Patience, Prudent-care,
 Muſt be the *Court-of-Guard* ;
 And Faith and Innocencie, are
 Instead of Wals prepar'd.

23

For theſe (no queſtion) may as well
 Great *Babel* ouerthrow,
 As *Ierichoes* large Bulwarkes fell,
 When men did *Rams* hornes blow :
 Which could we credit, we ſhould ceafe
 All bloody Plots to lay,
 And to ſuppoſe, Gods holy *Peace*
 Should come the *Devils* way.

O

LORD

24

LORD, let that Flesh, and Blood of thine,
 Which fed vs hath to Day,
 Our hearts to thy *True-loue* incline,
 And driue ill thoughts away :
 Let vs remember what thou haft
 For our meere loue endur'd ;
 Eu'n, when of vs despis'd thou wast,
 And we thy death procur'd :

25

And with each other, for thy sake,
 So truly let vs beare,
 Our patience may vs dearer make,
 When reconcil'd we are :
 So, when our courses finish'd be,
 VVe shall ascend aboue
Sunne, Moone, and Stars, to liue with Thee,
 that art the God of Loue.

Ember-weekes.

THe Ember weekes are fourre Fasts, anciently solemnized at the fourre principall Seasons of the yeare, and by an Institution appointed to be obserued for divers good purposes. First, to humble our selues by fasting, & prayer, that God might, upon our humilitation, be moued to grant vs the blessings belonging to those Seasones. Secondly, that it might please God to styrre then our Constitutions, against the distemperature occasioned by the severall humours predominante at those Times, to the endangering of our bodily healths. Thirdly, that we might be remembred to dedicate a part of euerie Season to Gods glorie. And lastly, that there might be a publike Fasting and Prayers made for those (according to the Apistles use) who by the laying on of Hands were to be confirmed in the Ministry of the Gospel: For, the Sunday next after these fasts is the time ordinarily appointed for the Ordination of such as are called to those Offices.

SONG.

SONG. LXXXIV.

Sing this as the 9. Song.

THou dost from eu'ry Season, LORD,
 To profit vs, aduantage take,
 And at their fitteſt Times afford
 Thy Bleſſings for thy Mercie fake :
 At *Winter, Summer, Fall, or Spring,*
 VVe furniſh'd are of eu'ry thing.

²
 A part therefore from each of theſe,
 With one conſent referu'd haue we,
 In *Prayer and Fafing* to appeaſe
 That wrath our ſins haue moou'd in thee,
 And that thou maift not for our crimes,
 Deftroy the bleſſings of the *Times*.

³
 Oh grant, that our *Deuotions* may
 VVith true ſincereneſſe be perform'd,
 And that our liues, not for a day,
 But may for euer be reform'd :
 Let we remaine as fift in fine,
 As if we ne're had *Fafing* bin.

⁴
 Our *Conſtitutions* temper ſo,
 Thoſe *Humours* which this Season raigne,
 May not haue powre to ouerthrow
 That health, which yet we doe retaine :
 Elſe through that weakeneſſe which it brings,
 LORD, make vs ſtrong in better things.

O 2

And

5
 And since thy holy *Church* appoints
 These Times, thy *Workemen* forth to send,
 And those for *Pastors* now annoints,
 VVho on thy *Fold* are to attend :
 Bleffe thou, where they (who shoud ordaine)
 With *Prayre* and *Fasting* hands haue laine,

6
 Oh, bleffe them, euer bleffed LORD,
 Whom for thy worke the *Church* doth chuse,
 Instruct them by thy Sacred *Word*,
 And with thy Spirit them infuse,
 That liue, and teach aright they may,
 And we their teaching well obey.

*These that follow are Thankesgiuings for
 publike Benefits.*

For seasonable Weather.

I *Tis our dutie to give God Thankes, and praise him, both publikely, and pri-
 vately for all his Mercies; especially, for such as tend to the general good.
 And therefore the Church hath in her Liturgie ordained set forms of Thank-
 giving for such ends: In imitation whereof these following Hymnes are com-
 posed, that we might the ofter, and with more delight exercise this dutie, which
 is most properly done in Song: And thereby also the formes of Thanksgiv-
 ing are much the more easily learned of the common people, to be sung of them
 amid their labours. This, that next followes, is a Thanksgiving for seasonable
 weather; by meanes whereof we enjoying the blessings of the Earth, ought at
 all times to praise God for the same.*

SONG.

SONG. LXXXV.

Sing this as the third Song.

1 **L**ORD, shoud the *Sun*, the *Cloudes*, the *Winde*,
 The *Ayre* and *Seasons* be
 To vs so froward, and vnkinde,
 As we are falfe to Thee ;
 All Fruits would quite away be burn'd,
 Or lye in VVater drown'd,
 Or blafted be, or ouerturn'd,
 Or chilled on the ground.

2

But, from our duty though we fwarue,
 Thou still doft mercy flow,
 And daigne thy Creatures to preferue,
 That men might thankfull grow ;
 Yea, though from day to day we finne,
 And thy displeasure gaine,
 No sooner we to cry begin,
 But pittie we obtaine.

3

The *Weather* now thou changed haft,
 That put vs late to feare,
 And when our hopes were almost past,
 Then comfort did appeare
 The heau'n the earths complaints hath heard,
 They reconciled be ;
 And thou such weather haft prepar'd,
 As wee desir'd of Thee.

4

For which with lifted hands and eies,
 O 3

To

To thee we doe repay
 The due and willing Sacrifice
 Of giuing Thankes to day ;
 Because, such Offerings we should not
 To render Thee be slow ;
 Nor let that mercy be forgot
 VVhich thou art pleas'd to shew.

For Plentie.

*P*lentie is the cure of Famine, and a blessing which, aboue all other, we labour and travell for ; yet, when we haue obtained the same, it makes vs many times so wanton infested of being thankefull, that we forget not onely Gods Mercie in that, but abuse all his other benefits. To put vs therefore in mind of our dutie, and to exprefse better a continuall thankefulnesse to the Almighty, this Hymne is composed.

SONG. LXXXVI.

Sing this as the third Song.

How oft, and by how many crimes,
 Thee iealous haue we made ?
 And, blessed GOD, how many times
 Haue we forgiueneffe had ?
 If we with teares to bed at night
 For our transgresions goe,
 To vs thou dost, by morning light,
 Some comfort daigne to shew.

²
 This pleafant *Land*, which for our sin
 VVas lately barren made,
 Her fruitulnesse doth new begin,

And

And we are therefore glad :
 VVe for those Creatures thankfull be,
 VVhich thou beftowest, LORD,
 And for that *Plentie* honour Thee,
 VVhich thou doft now afford.

3
 Oh, let vs therewith in excesie
 Not wallow like to Swine ;
 Nor into gracieleſſe wantonneſſe
 Conuert this Grace of thine ;
 But fo reuifie our feebled powres,
 And fo refresh the poore,
 That thou maift crowne this *Land* of ours,
 VVith plenties euermore.

For Peace.

PEace is the Nurse of Plentie, and the meanes of fo many other blessings, both publike and private, that God can never be ſufficiently prayed for it ; yet, inſtead of glorifying him, men moft commonly abuse it to the diſhonour of God, and their ruine. This Hymne therefore is composed, that it may give occation to vs more often to meditate Gods mercie, and to glorifie his Name, who above all other Nations haue taſted the ſweetneſſe of this benefit.

SONG. LXXXVII.

Sing this as the 3. Song.

SO cauſe vs, LORD, to thinke vpon
 Thoſe bleſſings we poſſeſſe,
 That what is for our ſafety done,
 VVe truly may confeſſe :
 For vvee, vvhofe *Fields*, in time forepaſt,
Moſt

Most bloodie VVar did staine,
(VVhil'ft *Fire & Sword* doth others vvaft)
In safety now remaine.

²
No armed Troupes the *Ploughman* feares :
No shot our *Wals* o'returne ;
No *Temple* shakes about our *Eares* ;
No *Village* here doth burne ;
No *Father* heares his pretty Child
In vaine for succour cry ;
Nor *Husband* sees his *Wife* defil'd,
VVhil'ft he halfe dead doth lye.

³
Deare GOD, vouchsafe to pittie thofe,
In this distresse that be,
They, to protect them from their *Foes*,
May haue a Friend of Thee :
For by thy Friendship we obtaine
Theſe gladsome peacefull daies,
And (ſomevhat to returne againe)
VVe thus doe fing thy praife.

⁴
VVe praife thee for that inward *Peace*
And for that outward *Reſt*,
VVherewith vnto our *Joyes* encrease,
This *Kingdome* thou haſt bleſt :
Oh, neuer take the ſame away,
But let it ſtill endure ;
And grant (oh *LORD*) it make vs may
More thankfull, not Secure.

For

For Victorie.

O *Vr God is the Lord of Hoafts, and the God of Battels: Whensoeuer therefore we have gotten the upper hand ouer our Ennemis, we ought not to glorie in our owne Strength, Politie, or Valour; but to ascribe the Glory of it to him onely, and returne him publike thankes for making vs victorioues ouer our Ennemis: And this Hymne serueth to helpe their Devotion who are willing to performe that dutie.*

SONG LXXXVIII.

Sing this as the 44. Song.

WE loue thee, LORD, we prale thy *Name*
Who by thy great Almightye arme,
Hast kept vs from the spoile and shame
Of those that fought our caufleffe harme.
Thou art our *Life*, our *Triumph-Song*,
The *Ioy* and *Comfort* of our heart;
To Thee all praiies doe belong,
And thou the LORD of *Armies* art.

²
VVe must confesse, it is thy powre,
That made vs *Masters* of the *Field*;
Thou art our *Bulwarke*, and our *Towre*,
Our *Rocke* of refuge, and our *Shield*.
Thou taught'st our hands and armes to fight;
VVith vigor thou did'st gird vs round;
Thou mad'st our Foes to take their flight,
And thou did'st beat them to the ground.

³
With fury came our armed Foes,

To

To blood and slaughter fiercely bent,
And perils round did vs incloie,
By whatsoeuer way we went ;
That had'st not thou our *Captaine beene*,
(To lead vs on, and off againe)
VVe on the place had dead bin feene,
Or mask'd in blood and wounds had laine.

⁴
This *Song* we therefore sing to Thee,
And pray, that thou for euermore
VVould'st our Protector daigne to be,
As at this time, and heretofore ;
That thy continual fauour showne,
May caufe vs more to Thee incline,
And make it through the World be knowne
That such as are our Foes, are thine.

For deliuerance from a publike Sicknesse.

THe Pestilence, and other publike sicknesses are tho's Arroves of the Almighty wherwith he puniſheth publike tranſgreſſions : This Hymne therefore is to praife him, when he ſhall unſlacke the Bow which was bent againſt vs ; and the longer he with-holds his hand, the more conſtantly ought we to continue our publike thankſgiuings ; for when we forget to perſevere in praizing God for his Mercies past, we vſually reviue those ſins that will re-nue his Judgements.

SONG. LXXXIX.

Sing this as the ninth Song.

When thou wouldſt, LORD, affiſt a Land
Or ſcourge thy People that offend,

To

To put in practice thy Command,
 Thy creatures all on Thee attend ;
 And thou, to execute thy *Word*,
 Hast *Famine, Sickneſſe, Fire, and Sword.*

2

And here among vs for our fin,
 A fore *Difeſe* hath lately raign'd,
 VVhose fury fo vniſtai'd hath bin,
 It could by nothing be refrain'd ;
 But ouerthrew both weake and strong,
 And tooke away both old and young.

3

To Thee our cries we therefore ſent,
 Thy wanted pittie, LORD, to proue ;
 Our wicked waies we did repent,
 Thy *Viſitation* to remoue ;
 And thou thine *Angel* didſt command,
 To ſtay his wrath-inflicting hand.

4

For which thy loue, in thankefull wife,
 Both hearts and hands to thee we raife,
 And in the stead of former cries,
 Do ſing thee now a *Song of Praise* ;
 By whom the fauour yet we haue,
 To ſcape the neuer-filled *Grave*.

For the KING S Day.

*The firſt Day of KING S Raigues hath beeſt obſerved in moſt
 Kingdomeſ: And with vs that cuſtome is worthy retained; partly, for
 ciuill ends; and partly, that the people might aſſemblē together, to praife
 God*

God for the benefit the Common-wealth receiveth by the Prince; to pray for his preservation also, and to desire a blessing upon him and his Government: To which purpose this Song is composed.

SONG XC.

Sing this as the third Song.

When, LORD, we call to minde those things
 That should be sought of Thee,
 Remembering that the hearts of Kings
 At thy disposing be;
 And how of all those blessings, which
 Are outwardly possest:
 To make a *Kingdome* safe and rich,
 Good *Princes* are the best.

²
 We thus are mou'd to sing thy praise,
 For *Him* thou daigned haft,
 And humbly beg, that all our daies
 Thy care of vs may laft.
 Oh, bleffe our *King*, and let him raigne,
 In peacefull safety long,
 The *Faiths Defender* to remaine,
 And shield the Truth from wrong.

³
 With awfull *Loue*, and louing *Dread*,
 Let vs obserue him, LORD,
 And as the *Members* with their *Head*,
 In Christian peace accord:
 And fill him with such royll care,
 To cherish vs for this;

As

As if his heart did feele we are
Some liuing parts of his.

⁴
Let neither *Partie* Struggle from
That duty should be showne,
Left each to other plagues become,
And both be ouerthrowne :
For, o're a disobedient *Land*,
Thou dost a *Tiran* set ;
And thofe that *Tyrant-like* command,
Haue still with *Rebels* met.

⁵
Oh, neuer let so sad a doome
Vpon thefe *Kingdomes* fall ;
And to assure it may not come,
Our faines forgiue vs all :
Yea ; let the *Parties* innocent
Some dammage rather share,
Then, by vnchristian discontent,
A double Curfe to beare.

⁶
Make vs (that placed are below,
Our callings to apply)
Not ouer curious be to know,
What he intends on high.
But, teach him iustly to command,
Vs rightly to obey ;
So, both shall safe together stand,
And doubts shall ffe away.

⁷
When hearts of *Kings* we pry into,
Our owne we doe beguile ;

And

And what we ought our felues to doe,
We leaue vndone the while :
Whereas, if each one would attend
The way he hath to liue,
And all the rest to Thee command,
Then all should better thriue.

8

Oh, make vs, LORD, disposed thus,
And our dread *Soueraigne* sauie ;
Bleffe vs in him, and him in vs,
We both may blessings haue ;
That many yeares for him we may
This *Song* deuoutly sing,
And marke it for a happy day,
When he became our K I N G.

*Here endeth the HYMNES and SONGS
of the C H V R C H.*



To the READER.

THAT such as haue skill and are delighted with Musick, may haue the more varietie, to stir vp the soone cloyed affections, these *Hymnes* are fitted with many new tunes; neuertheleſſe, all (but ſome few of them) may be ſung to ſuch Tunes haue beene heretofore in vſe; For the benefit therefore of thoſe who haue no expe-rience in Musick, I haue here ſet downe which Songs they be; and to what old Tunes they may be ſung.

To the tune of the 1, 2, 3. and of an hundred other Pſalmes may be ſung; Song the 3. 21. 32, 33. 35. 38. 43. 53. 57, 58. 67. 69. 72. 78. 81. 83. 85, 86, 87. 90.

To the tune of the 51. 100. 125. Pſalmes; and the X. Commandements, &c. may bee ſung, Song the 5, 6. 8. 11, 12. 27, 28. 34, 42. 44. 48. 51, 52. 56. 60, 61. 64, 65, 66. 68. 70. 73. 76, 77. 80. 88.

To

To the READER.

To the tune of the 112. 127. Psalmes, and
the Lords Prayer, &c. may be sung ; Song the
7. 40. 41. 45. 49. 50. 54. 59. 62. 71. 74. 75. 79. 82.
84. 89.

To the tune of the 113 Psalm may be sung ;
Song the 9. 10. 17.

To the tune of the 25. Psalm may bee sung ;
Song the 20.

To the tune of the 124 Psalm may be sung ;
Song the 47.

F I N I S.



